THE

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A MEMOIR OF THE REV. ANDREW WANDERS,

Late Minister of the Calvinistic Church at Mademblick, in North Holland, who fell happily asleep in Jesus, Dec. 17, 1805.

THOUGH he did not himself leave any written account of his life, yet one of his friends was induced to compile the following narrative, partly from his own knowledge, and partly from what has been communicated by one of his brethren in the ministry who was his intimate friend, and also by some of the members of his congregation; with a view to the honor of our Saviour, and the encouragement of all who love his name.

"The late Rev. Andrew Wanders was born at Utrecht, October 28, 1756. All that can be related of his childhood and youth is this, that being destined to study, he was diligent in acquiring such knowledge as was accounted requisite to fit him for the sacred ministry, to which he voluntarily devoted himself: for he was very early animated with love to God through Jesus Christ. Having completed his academical studies, he was called to be pastor of a small country congregation in the province of Utrecht. From whence he removed into the vicinity of Bois le Duc, and afterwards to Veere, a small town on the eastern coast of the Isle of Walcheren. In these three Parishes (as he often told his intimate friend) he lived very happily. One thing, however, caused him much distress, and often oppressed his mind. He was much admired in company as a man of learning, when the conversation turned upon subjects of nature, of countries and nations; but not when speaking, as a Christian teacher, upon his favorite subject, Religion. Coming home from such companies, he used to complain to his wife, with grief of heart, that he was not able to do justice to the principal part of his calling. This circumstance, by degrees, had an unfavorable in

fluence upon his mind. He grew discontented with himself, when reflecting that he could not do any thing for his Lord, and indulged a growing propensity to melancholy. However, it pleased the Lord, who was preparing him to be a useful and successful laborer in his vineyard, to extricate him from his labyrinth, by means, which, at first, did not appear in the eyes of men, the fittest for the purpose, but by which his merciful Saviour was not only promoting his own spiritual welfare, but also forming him as a chosen instrument to dispense the blessings of salvation to others.

In the year 1797, deputies from a small country congregation, in a remote and insignificant village called Scherpenzeel, in the province of Gueldren, arrived at Veere, and presented him with a written call to be their pastor. A singular circumstance attended this affair, he was obliged to accept or decline the invitation, without being able to consult any one of the neighbouring ministers about it. In this dilemma, he prayed fervently to the Lord his Saviour, that he would make known his will to him. But he received no clearness in the matter, neither did he feel particular freedom to accept the call. His partner advised him to decline it, but this he could not resolve to do. Meanwhile the time approached when the deputies were to set out on their return, and he was constrained to give his answer. He then wrote to the said congregation, that he accepted it, and intended, by the help of the Lord, soon to be with them. But now a peculiar time of trial commenced. At Veere he had enjoyed, in externals, all he could wish; a fine dwelling-house, a pleasant and well-stocked garden, &c. All this he had to leave behind; and on his arrival at Scherpenzeel, he found every thing worse than it had been described to him; a mean and wretched habitation, and a congregation consisting, for the most part, of raw and ignorant country people, scarcely cultivated at all as to the knowledge of gospel truth. Thus he had to deny himself of many things belonging to the conveniences and comforts of life. In addition to which, his doubts whether his acceptance of the call was agreeable to the will of God, lay as a heavy weight upon his mind; for he appeared to himself totally unfit for this charge. All these things together rendered his life uncommonly irksome to him, during the first year and half of his residence there. He would hardly converse with any one, but withdrew from all company, and gave way to melancholy, which quite unfitted him

for studying his sermons. On the Lord's-day, therefore, he had to mount the pulpit unprepared as he was. Notwithstanding he found himself empty and unfit, and at the same time cast down and depressed in mind, yet he bore a faithful testimony to Jesus Christ his Lord. His poor, ignorant hearers understood his plain delivery, and our Saviour was pleased to bless his testimony in such a manner, that a great awakening took place in his congregation, and many of his parishioners began to think of the salvation of their souls. These clear evidences of a divine blessing attending his testimony to the truth, though delivered in great weakness, might have encouraged his confidence in the Lord, and convinced him of his readiness to make his strength perfect in the weakness of his poor servant. However, he continued to pore over his misery, and discovering in himself nothing but infirmity and defects, he ever found fresh cause for despondency and dejection. While in this state, his attention was drawn, in a remarkable manner, to the work of God among christians and heathens, and this had a striking and most beneficial influence on his heart and mind. The accounts of the undertakings in England for extending the kingdom of Christ, and of what has been affected for many years, and is still going forward, through the missions of the Unity of the Brethren, revived and refreshed his soul. The perusal also of the Minutes of the annual pastoral Conferences held at Hernhut proved of particular use to him. This same circumstance was the occasion of his becoming truly useful, not to his parishioners only, in a higher degree than before, but also to me, and others of his brother ministers, as well as to our congregations. In the year 1799, living in his neighbourhood, I paid him my first visit. Finding several of the above-mentioned publications, with which I was then entirely unacquainted, on his table, I enquired after the contents of them. Oh! how did his mouth overflow with commendations of the great work of the Lord among the heathen! I was astonished at his relation; for like many of my fellow-ministers, I had never paid any attention to this important subject.

In like manner as the consideration of the Lord's peculiar mercy to his congregation at Scherpenzeel, and the work of God both among Christians and Heathens, had been serviceable to our late brother in cheering his mind, enlivening his countenance, and relieving his soul from melancholy, so I also, and many other Ministers in these parts, were stirred up anew, by being

made acquainted with the same enlivening subject by our brother Wanders; and presently nine of us formed ourselves into a united Society. Whatever we could procure of printed or written accounts of Missions, was circulated among us, and read with peculiar interest; and the Head of the Church granted his blessing to this institution. On May 4, 1800, we all met for the first time, and at this meeting the Cause of Missions was the chief subject of our conversation. We also recommended it to our congregations in our sermons, with emphasis, and collected contributions towards the support of our Lord's cause among the Heathen. Perceiving that our gracious Saviour was with us, we unanimously agreed to assemble annually, on a set day for a conference, and the 4th of May being the day of our first meeting, was fixed on for that purpose. This gave rise to that great awakening in this Country, which spread over all those villages great and small, whose pastors belonged to our brotherly union. Four years after, the number of those who were enquiring after the Lord, amounted already to 4000. All this our merciful Saviour effected through the instrumentality of our dear brother Wanders, after the Lord had healed the ailments of his own soul, and inspired him with true Christian zeal for the increase of his kingdom. Though not more advanced in years than several of us, yet we loved and respected him as our Father. He proved to us all, both by his faith and walk, a pattern, which we endeavoured to follow; and his frequent visits always were encouraging and reviving to us, to which his affectionate and friendly disposition contributed greatly."

Thus far the account was given by a neighbouring minister, who was intimate with Mr. Wanders; to which the collector of these Memoirs has added the following.

"The pleasing accounts I received of the striking awakening in the parish of the late Mr. Wanders, and the whole neighbourhood, prompted me, a few years ago, to pay a visit to those parts, in company with some members of the congregation of the United Brethren at Ziest. Upon this occasion I formed an acquaintance with him, and though I did not belong to the same denomination of Christians, yet we very soon became affectionately united in heart. I found him a zealous, active, serious, affectionate, and evangelical Minister, whose sermons were powerful and well-arranged. He endeavoured to convince his hearers in the first place of their sinfulness and depravity, and

then to make them acquainted with God through Jesus Christ, that they might believe in him, as the God of love, grace, and mercy. Our precious Saviour was his One and All. The atonement, love and grace of Jesus, were the favorite subjects of his meditation and enjoyment, as well as of his sermons and whole conversation. As to those who had been awakened through his ministry, and begun to seek the Lord, he was intent on their growing in grace and obtaining the full assurance of faith, walking in humility, with firm confidence in the comfort and support of the Holy Spirit. To this end he admonished them to perseverance in prayer, and to an uninterrupted thankful remembrance of the infinite riches of the grace of God, by which he had glorified himself in them. During my stay with him I had an opportunity to observe more particularly his manner of addressing his awakened parishioners. By his affectionate and simple way of conversing with them, and asking them questions, he gained their confidence; and thus whatever he had to say to each of them, found an entrance into their hearts.

When he afterwards received a call to be pastor of the Town of Mademblick, he deeply felt the ties of love which bound him to his parishioners at Scherpenzeel. But still he believed not only that he might accept this call, but also that it was his duty so to do, and that the Lord himself sent him to break up fresh ground in another part of his vineyard. This firm persuasion never left him; though on other occasions, it was, at times, observable that in his temperament there was some disposition to melancholy dejection. From Mademblick, he continued in fellowship of spirit with the awakened and converted in his former parish, by frequent correspondence. After the lapse of twelve months, he visited them again, and rejoiced heartily to find that the blessed work of God was still carried on among them. Though some had been drawn aside by the love of the world, yet he had reason to be comforted on account of most of them; for he observed that they had increased in the knowledge of the Gospel, and walked agreeably to it. He remarked, indeed, that in general, they were less inclined than formerly, to say much of the concerns of their souls; but it sufficiently appeared, that this was not the consequence of a decrease in grace, but rather the effect of a deeper knowledge of themselves, and a consciousness of their own sinfulness.

During his Ministry at Mademblick, which, after two year and a half, was terminated by his happy dissolution, he pursue his labor unweariedly, with the fervor and zeal of a faithful ser vant of the Lord, not only as a public teacher in his sermon which were heard with great satisfaction, and by his instructin the Youth in the doctrine of salvation; but also as the particu lar friend and counsellor of every member of his congregation following the inexperienced, such as were straying, the poor and those of the lowest class, seeking to become acquainted with the personal situation of each, and wherever he met with oppo sition, overcoming it with love and meekness. In this town also, he sowed the good seed, for a harvest in eternity; and while he was yet living, saw it spring up, grow and bear fruit and that seed which is still hidden from human sight, is known unto him who giveth the increase, and will perform his own good work until his day. This may and ought to comfort his servants, even when they see but little fruit of their labor. That our late Brother was a sincere friend, and a zealous promoter of Missions appears from what has been related above. He for warded this cause, particularly as one of the Directors of the Rotterdam Missionary Society, and an honorary Member of that of the United Brethren at Ziest, with which he was closely united in heart. He also stirred up in many of his people an interest in the work of God among the Heathen, both by dis persing Missionary Accounts, and by prayer-meetings appointed for the purpose."

Here we may further subjoin some particulars noted down by three of his Parishioners, concerning his Ministry at Mademblick, and his last hours.

"We mourn the loss of a beloved Teacher and Friend, which to us appears premature, he having been sent hither by God himself only two years and a half ago. None of us had been personally acquainted with him before, yet our hearts were so overruled, that we chose him unanimously; and the expecta tions we had formed of him, from what we had heard, were by no means disappointed.

In the first place, to speak of his public discourses, he was enabled by his extensive learning, and his knowledge of langua ges, history and antiquity, to explain the scriptures with clear ness and precision, and to place himself in the very times and circumstances of the persons whose history he set before us,

for doctrine, exhortation, and edification. We particularly remember his sermons on the book of Job; on the ways by which God led the children of Israel; on the parables of Jesus; and on sundry occurrences in our Saviour's life; all of which were equally edifying and instructive. He had a clear insight into the Spirit of the prophecies. From these he described to us the faith of the Old Testament Saints in the Messiah, and shewed the accomplishment of the prophecy in the person of our Redeemer, thus proving the truth and excellency of the Christian Religion.

[to be continued.]

THE MARTYRDOM OF STEPHEN.

THE evangelical history of Stephen, the proto-martyr, furnishes a profitable subject for contemplation, whether we consider the sanctity of his character, the importance of his office, the invincible courage he evinced in promoting the cause of Christ, or the painful circumstances attending his death. But without enlarging on the history, let us notice a few of the important and edifying topics suggested by it.

1. *The evil of Persecution for conscience sake.* Since the days of Cain, who slew his brother, because his own works were evil and his brother's righteous, those born after the flesh, have always persecuted those who were born after the Spirit. This has been abundantly evident in the history of the christian church. Blinded by prejudice, the Jews first rejected the Messiah; and infuriated with madness, they killed the Prince of life. Having persecuted *him*, they next persecute his disciples, determined to exterminate the principles of a rising sect, unpopular and unprotected, which opposed the national religion, and propagated sentiments contrary to the creed of the rulers. Unable to answer argument, they resolve to use other means for silencing the preachers of Christianity. When these are unawed by threatenings, they proceed to beat them, then to imprison, and at length to destroy them. Stephen was the first who loved not his life unto the death under this dispensation; but the demon of persecution having tasted the blood of the Saints, has from that time been insatiable in his desires to be glutted with their destruction. Since Stephen fell a victim to the cause of truth, what myriads have fallen a sacrifice on the same inhuman

and bloody altar! John saw under the altar in heaven the souls of them that had been slain for the word of God and the testimony which they held. And they cried with a loud voice, saying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth.' It is probable this refers to the period when Constantine had ascended the imperial throne; and these were the souls of those who had been slain during the ten persecutions under the heathen Roman Emperors. The answer they received was an intimation that another persecuting power would arise, which would destroy more of their fellow servants and brethren, who would be killed as they were. The event has answered to the prediction, and *Papal* Rome has out-done *Pagan* Rome in the work of murdering the followers of Jesus. Nor have *Protestants* been innocent of this dreadful crime. The different sects in this country who have possessed the civil authority since the reformation, have in their turns persecuted their dissenting brethren, forgetting that

> "Consciences and Souls were made
> To be the Lord's alone."

Happy for Christians of the present day, our rulers now understand this great Principle, and religious liberty is enjoyed. They now sit each under his own vine and fig-tree, none making them afraid.

2. *The Mystery of Divine Providence in the Government of the Church.* The death of *Stephen* affords demonstrative evidence that "*HIS* ways are not as our ways; that *His* thoughts are not as our thoughts." "Full of faith and of the Holy Ghost" Stephen was fitted for eminent services in the church; the destitute widows seemed to require his superintendance and sympathy, and the infant church his intrepid zeal. One would have thought that the Mighty Saviour would have kept him as "the apple of his eye," and powerfully preserved him from the malice of his enemies. Was he less dear to Jesus than the saints at Damascus, whom he delivered from the rage of Saul? Was it because he could not restrain the wrath of man? Where were the angels, those ministering spirits who constantly attend the heirs of salvation? Did they preserve an *Elisha* and a *Gehazi*, and would they not defend a *Stephen?* Let not conjecture presume to decide on the reasons of the divine conduct. "With whom took he counsel, or who instructed him, or taught

him knowledge?" "Shall not the Judge of all the Earth do right?" "Be still and know that I am God." The prosperity and comfort of my church does not depend on the gifts, the piety, and zeal even of *Stephen*; nor upon any, or all my servants. I can make *Saul*, who is holding the clothes of his murderers, serve me as faithfully, and yet more effectually and extensively. The blood of my "Martyr Stephen" shall be the seed of a future harvest of blessings to my church. I will say to its enemies as to the waves of the sea, "Hitherto shall ye come, but no farther. While I permit them to carry away as with a flood *Stephen* and *James*; I will restrain their fury and deliver *Peter* and *John*." Still his providences exercise the faith of his people and display his divine sovereignty. Persons of eminent gifts and usefulness are taken from the work of the Lord in the morning, or mid-day of labour. Let us however be thankful that HE who thus removed from our churches a *Pearce*, has preserved others of a kindred spirit—HE who has taken from our Mission a *Thomas*, a *Fountain*, and a *Mardon*; has continued a *Carey*, a *Marshman*, and a *Ward!* Let us humbly and gratefully acknowledge his right to perform all things after the counsel of his own will, without giving account to any of his matters.

3. *The Consolations the gospel affords the believer in the prospect of death.* Jesus had promised his disciples that *he would be always with them*; and that *those who hated their life in this world should keep it unto life eternal.* *Stephen* was the first christian who was called upon to venture his eternal all upon this promise; and to ascertain the truth of this declaration. He depended upon the word of Christ, nor was he disappointed. He now found that the *grace of Christ* which had been *sufficient* for him in *life*; was *sufficient* to support and comfort him in *death*. "Full of the Holy Ghost, he looked up steadfastly into Heaven, and saw the glory of God and Jesus standing on the right hand of God." Unable to restrain his extacy or suppress his joy, he exclaims, "Behold I see the Heavens opened and Jesus standing at the right hand of God!" Able to support me, and waiting to receive me, he dissipates my fears and animates my hopes. He is God over all blessed for ever. "Lord Jesus receive my Spirit!" Such were his sentiments of the dignity and compassion of Christ, and such the holy triumphs of his soul, which outbraved the fury of his murderers and the solemnities of death.

With calmness and composure "he fell asleep." The mind alive to the awful realities of a future state, cannot be supported but by a knowledge of the gospel which brings "life and immortality to light." In such circumstances those who have discovered the exceeding sinfulness of sin, cannot be happy without depending on the ability of Christ who saves to the uttermost. Nor have any of his disciples believed in vain. Walking through the "Valley of the Shadow of Death" they have found Him with them, and have feared no evil. Faith in Him has disarmed Death of its sting and the grave of its victory. Even the walls of the chamber of affliction have resounded with the song, "Thanks be to God who giveth us the Victory, through our Lord Jesus Christ." Let christians be strong in the Lord and in the power of his might. Their salvation is nearer than when they believed. Their life is hid with Christ in God. Nothing shall separate them from the love of Christ. Death is in the Inventory of their blessings. He is the last Enemy; but even he shall be destroyed. He "will raise us up at the last day." "He shall change our vile body and fashion it like unto his glorious body." "When Christ who is our life shall appear then shall we also appear with him in glory."

4. *The Sympathy and distress of Christian Survivors.* Whilst the Enemies of the Church were triumphing on account of the death of *Stephen*, the friends of Christ were lamenting; "Devout men carried him to his burial and made great lamentation over him." For a righteous man to perish and none to lay it to heart indicates great stupidity and insensibility. The loss of such a person was a public calamity. It lessened the splendour of "the Light of the World." It reduced the quantity of "the Salt of the Earth." The friends of religion knew his value, and therefore could not be indifferent about the loss of his company—his gifts—and his usefulness. Nor were they afraid to give a public expression of their regard by attending his funeral. They would shew the enemies of the cross that even in death christians were not divided. They were resigned to the divine will, but not unfeeling under the dispensations of their Father's hand.

> "Their tears become them
> And their sorrow's just."

Even Jesus wept at the grave of Lazarus; and we may weep

when our friends are taken away, without violating the christian profession. The submission of christians differs from the stoicism of heathens. Stoics weep not, because they know not the hand that afflicts them; christians weep while they say, "I was dumb, I opened not my mouth because thou didst it." Let not christians, however, weep as those "without hope." You may anticipate fairer skies, and unfading joys. Very soon the days of your mourning shall be ended. Then the whole family of the redeemed shall meet. Stephen will appear at the head of the noble army of Martyrs, and lead the symphony of those who "overcame through the blood of the Lamb and the word of their testimony:" but in the chorus all shall unite who believed in his name, and "loved his appearing." "The Lamb that is in the midst of the Throne shall feed them, and lead them to living fountains of waters; and God shall wipe away all tears from their eyes."

IOTA.

ON THE NECESSITY OF LEARNING BEING SANCTIFIED, IN ORDER TO BE USEFUL TO A CHRISTIAN MINISTER.

It is evident from the sacred pages, that there is a knowledge of divine things, which "the natural man" cannot receive; and a susceptibility of mind and a tenderness of conscience, superinduced by divine teaching, which no human learning can impart, and to which the unrenewed heart is an utter stranger; hence, the necessity of personal and experimental religion to a Christian Minister, cannot be too strenuously maintained, or too frequently urged.

Our Academies, formed on Evangelical principles, have, with a commendable caution, provided against the reception of Students upon their foundations, whose *piety* has not been approved by a regular Church, and whose *moral conduct* has not had the most satisfactory testimonials. When to these indispensable qualifications are united *gifts* of a promising kind; or in the language of scripture an "aptness to teach." The Pupil, under the care and direction of a wise and experienced Tutor, may with propriety enter on a course of studies, which are judged best adapted to promote his future acceptableness and usefulness as a Minister of Jesus Christ.

The time, usually allotted at our Seminaries, does not indeed admit of a Student's acquiring profound learning, or of his becoming an adept in Science; yet, if well employed, it affords him an opportunity of laying a foundation for future improvement, which may be highly beneficial: for notwithstanding the strong prejudices which some persons have unhappily imbibed against human learning, it has unquestionably proved of great utility. Were we to speak of its advantages, we should say, it supplies the mind with suitable ideas, on a thousand important subjects; and tends at the same time to expand its powers, and to improve its vigour and its sensibility. Learning is useful to form a correct judgment and taste, to explain the meaning of words, the structure of sentences, and a just method of arrangement and composition. It teaches to state a subject with perspicuity, to reason with accuracy, to illustrate with propriety and copiousness, and to persuade with pathos and energy.

A pupil at our Academies may be considered as a "Student of the Bible." To obtain a correct and enlarged knowledge of that divine book is the main object of his pursuit. On this every branch of learning, that engages his attention, has a strong bearing; and serves, more or less, to furnish him with a just and comprehensive view of the nature, evidence, agreement, and design, of the great truths it contains. The Bible, in our version, it has been admitted, is upon the whole faithfully translated, nor does it require the aid of learning to understand what, at least, is of principal importance in it; nevertheless its language, its geography, its history, its chronology, its philosophy, all find honorable employment for learning. What superior advantages does a learned man undeniably possess for comprehending the etymology of its terms, the beauty of its allusions and imagery, the accuracy of its statement, the fulfilment of its predictions?

A Theological Student, who by laborious research is able to satisfy his own mind of the accuracy of the translation of the scriptures, must feel a refined pleasure in biblical pursuits—nor is it of small importance that his learning qualifies him to vindicate the truth against the objections of gainsayers, and to render essential service by that means to the cause of religion.

From proper instructions also a young man may derive considerable advantages, as a public Speaker. He may be taught, not only to correct certain offensive habits of speech and gesture, which he may have contracted, but to acquire such an agreeable

modulation of his voice, such a facility of pronunciation, and such a winning address, as may tend greatly to interest and edify his hearers. Nothing indeed is more offensive than an affectation of learning in the pulpit. Elaborate criticisms, Metaphysical argumentations, Rhetorical flourishes, and a parade of words, but ill accord with the solemnity and seriousness with which the messages of God should be delivered to the children of men. "Sound speech that cannot be condemned," is a direction that ought never to be lost sight of by preachers of the gospel. Every deviation from this apostolic rule, however it may please the *fancy*, has no tendency to mend the heart, or to further the work of God.

When the late venerable *Mr. Foskett*, of *Bristol*, had preached to a plain country congregation, one of his hearers, an aged Deacon, addressed him in these words—"Sir, when we heard of your kind intention to pay us a visit, some of us, illiterate people, were apprehensive we should not understand you, but we never heard a plainer preacher in our lives." Mr. F. replied, "My friends, you mistake the true design of learning in a Minister; it is to teach him to speak intelligibly, so that the meanest hearer may understand him."

It was pertinently remarked by one of our brethren,* "If we preach in a learned and high style, a *few* of our hearers may understand, but if we preach in a plain and simple style, *all* will understand."

Learning, it must be confessed, like every other good thing, may, through the depravity of the human heart, be abused. It may, instead of producing a salutary, have a pernicious influence, and be prostituted to the cause of scepticism and irreligion, instead of serving that of truth and piety. It must therefore be *sanctified*, in order to its being useful to a christian Minister. That is to say; divine teaching, and a gracious influence must be superadded, to counteract the operations of depravity; in which case it will promote—

Humility. Self-conceit has not unfrequently indeed been observed to attend ignorance; and it may be affirmed with much truth, that novices in learning are most susceptible of vanity, and most forward to manifest it. A *truly* learned man is often less confident and positive, than one who knows comparatively

* The late venerable *Mr. Booth*.

nothing. It is in this respect now as in *Solomon's* time—" A sluggard is wiser in his own eyes, than seven men that can rende a reason."

" *A little learning* is a dangerous thing."

It cannot however be denied, that *knowledge* sometimes *puffet up;* and the appearance of this temper in *Students,* has contributed more than any thing else, to prejudice many serious people against Academies. But it has been often remarked, " that a scholar's first lesson, is to learn that he knows nothing." And it is well known, that Preceptors entertain no sanguine hopes of their pupil's future proficiency, when they do not perceive early signs of this lesson being learnt. Self-diffidence and modesty become youth, and especially young Ministers ; nor is it of small importance, as it respects their future improvement, acceptableness, and usefulness : for vanity will necessarily relax exertion, excite disgust among all wise and good men, and provoke God to withhold his blessing from their labours—for " God resisteth the proud."

An increasing veneration for the Bible. The BIBLE is an incomparable book. Its divine inspiration is unquestionable. Its doctrines and precepts are transcendently excellent. Its diction and style are inimitably beautiful and majestic. In many parts of this book, it has been allowed by the ablest judges, and to be found, what, for grandeur of sentiment, elegance of language, and beauty of description, far surpasses the most finished compositions of the most famed Heathen Philosophers, Orators and Poets.

" Let all the Heathen writers join
To write one perfect book ;
Great God ! if once compared with thine
How mean their writings look.

" Here would I learn how Christ has died
To save my soul from hell :
Not all the books on earth beside
Such heav'nly wonders tell."

It is necessary, however, that the mind be under the influence of *that* divine Spirit, by which the Book was inspired, cordially to receive its testimony, and to approve its discoveries ; or, as has been in too many instances known, its plain and obvious meaning will be perverted, the clearest evidence of its truth deemed insufficient, and its most sublime doctrines pronounced absurd.

Nothing has been more misapprehended than the province

reason and learning, with reference to this object. *These* may be serviceable, to examine and judge of the claims which a Revelation, professing to be from God, has to our belief; and to understand the import of its testimony; but the doctrines of a Revelation allowed to be from God, are not to be received, or rejected, as they may happen to agree, or disagree, with our preconceived ideas of right and wrong. This would be setting up our judgment, as the test of truth, instead of subjecting it to the dictates of divine testimony. Lamentable it is to reflect, how many students of the first genius, and of promising usefulness in the church of God, have been shipwrecked on this fatal rock. But let not this stumble us. "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." "Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

A spirit of fervent prayer. It was not to the Apostles exclusively that the great Founder of Christianity promised the Holy Spirit "to guide into all truth." But his aid must be sought by fervent prayer. Under this conviction, a pious student will be often praying; "Open thou mine eyes, that I may behold wondrous things out of thy law." How fervently did the Apostle pray for the *Ephesians*, "that the God of our Lord Jesus Christ, the Father of glory, would give unto them the Spirit of wisdom and revelation in the knowledge of him." "There is, "says an eminent writer,* "a rectitude of disposition, which, in what concerns the vitals of religion, goes farther even to *enlighten the mind*, than acuteness of intellect, however important that may be in other respects." This disposition, frequent and fervent prayer tends to preserve and cherish. There is also a spirit of ardent devotion that pervades the sacred scriptures, which, unless it be by the same means, in a good degree imbibed, their meaning can neither be understood, nor their beauties relished.

It is related of the learned and amiable *Doddridge*, that he frequently observed, "if he was negligent in prayer, his studies withered, and his progress even in human learning and in the sciences was retarded." Let our young brethren, especially, who are employed in preparation for the more stated discharge of the duties of the christian ministry, take the hint, and learn how they

* Dr. Campbell.

may study and preach with the greatest advantage and success. Let it be deeply impressed on their minds, that only *that* learning which is *sanctified* by *prayer* will prove a blessing either to themselves, or to the church of God.

Peckham, March 2, 1813. *T. T.*

ON SUBMISSION.

The following "Cautions" have been suggested to me by my observation and experience, and their necessity I have fully proved during a long and heavy affliction, which has put an end thus far to my labours in the Lord's vineyard.

1. *Choose not for yourself, but let God choose for you.* Doubtless God will do all his pleasure, whether we *choose*, or not; but the way to have things agreeable to our own will, is to have *our will* agreeable to *God's* will. Not only so, but we shall at length see that what God approves is best. All that are the Lord's, love his service; but we often mistake about the best way of serving him: it is natural for a mind glowing with love to aspire to the most active and arduous services, but that is no proof of competency to the work. David ardently desired to erect a temple to his God, but God saw fit to reserve this work for his son and successor; still he pleased God, and "it was well that it was in his heart." 1 *Kings* viii. 18. The reason why David's wish was not gratified may be seen 1 *Chron.* xxii. 8. This example shows us, that we may pray for a *right thing* in a *wrong way*; but God will grant us our request in the *right way*: let us therefore pray that God's will may be done, and leave him to select the instruments, let us choose His service, but beg him to choose our station, and follow the guidance of his Spirit and his word.

2. *Never confidently expect, what is not expressly promised.* There are many things which appear highly probable, but which are yet only conjectural. God's people often think they are called to certain situations in his church, others expect the same, all things apparently combine to strengthen the conjecture: but as God has no where nominated ministers, missionaries, &c. we have no absolute certainty on such subjects. Many judged that our dear departed brother Joseph Fuller was destined to render important services to the East India missions; his abilities, youth, and disposition were all in favour of such an undertaking; but

he is not; God has taken him from us. But no promise is hereby broken, only our expectations are not, nor ever will be, realized. A day is coming when this secret counsel of the Most High will be magnified, and its wisdom fully manifested. But let the living learn not to be cast down, because they meet with disappointments, where they had no express promise. They *asked not aright;* let them beg wisdom, that they err not in what they ask in future. Others have wished to go to India, beside Joseph Fuller, but God may decline sending them too, if he please. "The Lord reigneth."

3. *Remember God sees the end from the beginning; not so we.* Could we foresee the events of a few years to come only, how differently should we judge and act in many affairs. Our lives are short, and in those short lives many things may occur, which would prove insurmountable obstacles in the way of our designs; this I have seen, and feel truly thankful, that God did not in some respects answer my own petitions in the way I wished. Again, our knowledge of ourselves is very defective. We often think we have much more wisdom, fortitude, patience, zeal, and perseverance, than we have in reality; but God fully knows the extent of all our powers: wait, and he will show thee, O man! what is good for thee.

> "With patient mind, thy race of duty run,
> God nothing does, nor suffers to be done;
> But what thou would'st thyself, if thou could'st see,
> The end of all events as well as he.

My next topic is of a more general cast, but I apprehend, not less important than the preceding.

4. *Study to magnify, not to diminish, the riches of divine grace towards you.* This disposition to diminish the riches of God's grace, as manifested to his people, is, I fear, very prevalent, and its consequences are very pernicious. A correspondent, (S. D. in the 62nd page of this volume,) has smartly rallied these "complainers," to which, with pleasure, I refer your readers. But my object is to shew the inconsistency and ingratitude of such conduct, which I verily believe are not apprehended by those who are guilty of it; for I am now addressing those for whom I feel a cordial regard, as being, I trust, children of God, but misguided ones. I generally find such lamenting their lukewarmness, and questioning their character: I ask them, 'has

God done *nothing* for you?" They express their hope he has. I frequently tell them, what I think similar experience has taught me; viz. that I have indulged a spirit of scepticism respecting God's good purpose towards my soul, and this always blinded my eyes to a sense of his mercies; and consequently I felt no gratitude: in the end God has left me often to my own folly, forsaken. What disposition is more hateful to a kind parent than distrust? and is it not a just punishment to banish or forsake a distrustful, unthankful child? And has not God often dealt thus with his children, from a similar cause? Come then, my Christian brethren, let us together recount the mercies of our God: let us thank him for a Bible, a gospel ministry, godly society, a gracious Saviour? Can you deliberately deny he has done any thing for you? Are his mercies small in your estimation? But to be short, my advice is, first enumerate his mercies to magnify the Lord for them, and then see if you are not more happy, more in love with his service, and more active in it. You ought to thank him for all he has done, before you complain of his doing no more.

5. *Always let* PRAYER *be the first thing, in time of temptation.* Where a temptation is presented, to attempt to overpower the tempter with arguments is highly presumptuous, and in some sense ridiculous. Consider satan is an acute sophist, and has had many revolving ages to suggest fresh modes of delusion: consider too the danger of putting yourself on an equality with this arch-impostor, since your heart is so fatally inclined to side with him. What presumption! to think of repulsing him, single handed, as it were, who staggered the great Apostle of the Gentiles! How did he act? he prayed—he prayed again and again, and he at last triumphed, not in his argumentative strength, but in the strength of God: but not till he had obtained a most humiliating sense of his own weakness. 2 *Cor.* xii. 7—9. Go and do likewise. I believe many have been sore wounded, by attempting to fight alone. Is it to be expected that when armour is provided, we should not be wounded, if we fight unarmed? All the other pieces of our armour must be buckled on, if I may so say, by "all prayer." *Eph.* vi. 13—18. In every trial and temptation, first go to God for succour, and he will strengthen you for the contest, and help you to argue, to withstand manfully, and come off victoriously.

B. H. A.

PERIODICAL ACCOUNTS OF THE BAPTIST MISSION.

To the Editor of the Baptist Magazine.

Sir,

I am persuaded that in many of our Country Churches, neither the Minister nor any of the Members, have ever read the Periodical Accounts of the Baptist Mission, and this is one reason they are not more interested in that truly important work. I think it is greatly to be regretted that this should be the case. Could it not be remedied by every Church subscribing enough to purchase the Volumes already printed, and making a present of them to the Pastor, and then directing the Deacons in future to procure a number as fast as published, and help the Pastor to it? The expense will be small, and may be charged to the Church, among other incidental matters. Those members that wish to see the work, may have it for paying so much per week, the usual price of books lent to read, and let what is raised in this way be paid to the Minister, and be accounted for to assist the Mission. I am, Sir,

Your constant Reader,
A DEACON.

We are obliged to our unknown correspondent for this friendly communication. Remarks on the evil of which he complains have reached us from other quarters, and we are persuaded that some plan similar to that which he recommends, would excite and extend a Missionary spirit in many of our Churches, the members of which want opportunity rather than a disposition, to unite their exertions, with those of their Christian brethren, in the promotion of the Redeemer's kingdom. We could wish that every Church would present to its Pastor a set of the Periodical Accounts from the commencement, and continue the work as it is published; and circulate also more than one copy of each succeeding number among those members to whom it may not be convenient to purchase them. Small contributions in return for this privilege may be received by the distributors, and these connected with other similar offerings, would secure to the Mission an aid peculiarly desirable, because whilst the contributors would be scarcely sensible of the least burden, the supply would be constant, and, in the aggregate, of considerable amount. It might perhaps be an amendment to the plan of this good Deacon, if the set of the Periodical Accounts to be completed as they are published should descend to each successive Pastor, and for this purpose continue to be the property of the Church. We shall further

add that we believe it is the practice of many of our ministers and deacons to read some interesting extracts from the work referred to at the monthly Missionary Prayer-meetings.

MILTON A BAPTIST.

In the Epistle Dedicatory of Dr. Featly's book entituled "*The Dipper Dipt*," &c. printed in 1645, and addressed to the most Noble Lords, with the most honourable Knights, Citizens, and Burgesses now assembled in Parliament, he mentions some of the *erroneous* books which the Baptists had lately published, and says, "And as they defile our rivers with their impious washings, and our pulpits with their false prophecies, and phanatical enthusiasms, so the presses sweat and groane under their blasphemies. They print not only *Anabaptism*, from whence they take their name; but many other most damnable doctrines. *Witness a Tractate of Divorce, in which the bonds of marriage are let loose to inordinate lust, and putting away wives for many other causes besides that which our Saviour only approveth, namely in cases of Adultery.*" In 1738, the Rev. John Lewis, of Margate, who first printed Wickliffe's New Testament, and some other works, published "A Brief History of the rise and progress of Anabaptism in England." In page 87, he quotes the above Passage from Dr. Featly's book, and says in a note that the work referred to by the Doctor was "*Milton's Doctrine and Discipline of Divorce*, &c. printed in 1644." From this it is evident Mr. Lewis considered Milton a Baptist. It is well known that he was a great enemy to Episcopacy and Presbytery; and it is not improbable but Mr. Lewis may be right. It would much gratify "a constant reader" if any of the Contributors to the Baptist Magazine could bring still more decisive proof that the Author of "Paradise Lost," belonged to the Baptist denomination.

Anecdote of the late Rev. B. Francis, of Horsley.

(From Mr. Flint's Narrative of his Life.)

"When he was administering the ordinance of Baptism at *Penzance* on his first Journey into that Country, he was interrupted by some wicked men, to whom he addressed himself in so affectionate and impressive a manner, that they were stricken with deep conviction of sin, and on his next visit he had the pleasure of baptizing them in the name of the Lord Jesus, on a profession of their faith in him." *How forcible are right words.*

STEPNEY ACADEMICAL INSTITUTION.

To the Baptist Ministers, and their respective Churches.

THE foundation of *The Baptist Academical Institution, at Stepney*, was laid by the munificence of our valued friend, the late Mr. William Taylor. The premises were purchased at his expense, and are vested in the names of thirteen Trustees, selected by him: and the future vacancies in the Trust are to be filled up by the Managers of "The Particular Baptist Fund." The house was opened for the reception of Students, March 25, 1811. There are now nine Students at STEPNEY, most of whom were recommended by our churches in London. Under its patronage, and supported by its funds, there are also six Students, under the care of Baptist Ministers in different parts of the country. The concerns of the Institution are conducted by a Committee of twenty-four persons, annually chosen, and a President, who is also the resident Tutor.

The object is to afford the requisite leisure and instruction, to Young Men of piety and promising talents, in preparing for the stated discharge of ministerial duties, wherever it shall please the great Head of the church to appoint their stations. It is to afford them an opportunity of making a due preparation for the full exercise of the most solemn and important functions, in which men can be employed. It is not to *make ministers*, but to afford the means of improvement to those, who are considered as possessing ministerial gifts. There are no truly good men, it is to be hoped, in any denomination of Christians, who avow themselves the patrons of *illiteracy*, in the ministers of the gospel. There probably may be some, who feel honest scruples on this head, and who view institutions of this sort with a godly jealousy. To such we would say; 'We contend for the necessity of personal religion, and of *an unction from the Holy One*, to a Christian Minister, as much as you can do: and nothing is more strongly pressed upon our Students, than an entire and unceasing dependance on the Spirit of God, as necessary to prosper their studies, and to ensure success in their future labours. But we do not *now* expect men to preach by inspiration; the age of miracles is past. Our Pupils are "Bible Students," and we afford them the means of digging in the mines of Revelation for hidden treasure.'

The *Theological* basis of the Society is, in general, (to use the words of Mr. Hall in his eloquent *Prospectus)* that of "the principles of the Reformation; and were we to descend to a more minute specification, we should add, they are the principles which distinguish the body of Christians, denominated *Particular* or *Calvinistic Baptists*." We contemplate the prosecution of a plan of education, extending through the term of four years. During this period, we trust the minds of the Young Men may be furnished with the elements of knowledge, and particularly in those departments of Literature, which are not less useful than honourable to a Christian minister; that good habits may be acquired—that a correct taste may be excited and cherished—and a small fund, at least, provided, of that experience, which future years may be expected to mature and increase.

The Students now, under the direction of their Tutor, preach frequently on the Lord's-day. Some destitute churches are supplied; and pastors, incapacitated through affliction, are occasionally assisted by them. In some instances they extend their labours where churches have not yet been formed, and where no other preachers can be conveniently procured.

The Committee cannot but hope, that the ministers and churches, especially those in London and its Vicinity, will turn their most serious attention to this most important object. Has it not been too long neglected? The number of *our* Academical Institutions is much less than that of other bodies of Christians. We have had, it is true, for many years, a very

respectable Academy at *Bristol*, from which many of our churches have been supplied with acceptable pastors; and we have another recently formed at *Bradford*: but these excellent Institutions, (to which we wish every degree of prosperity) cannot be supposed to supersede the necessity of another in in the neighbourhood of the Metropolis. If we have been hitherto supine, in a cause that demands all the fire of zeal, as well as the illumination of wisdom, let not the reproach remain upon us. Will not our present conduct affect future generations? We have, indeed, individuals among us, who, in genius and learning, as well as in other excellent endowments, are surpassed by none; but these stars will soon disappear, and whence can we expect others to arise to occupy their stations, but from Institutions similar to that, whose interest we are now advocating?

Some of our *American* brethren, impressed with the importance of the same object, have commenced an Institution of this kind, under the title of the "Baptist Education Society of the Middle States." May the great Head of the church smile on their design!

You have lately contributed towards repairing the loss occasioned by a distressing fire at *Serampore*. You have done well. The glorious cause in which our beloved Missionaries are embarked, deserved this proof of your regard. But while you manifest a becoming zeal to encourage literature abroad, you will not, we are persuaded, be cold and heartless, respecting the same object at home. The promotion of the cause of Christ at *home* is our *first* duty. Nor will you suffer your attention to distant objects, however worthy, to occasion a neglect of what you have to do at your own doors. Our Missionaries, whose work constitutes the brightest jewel in our crown, are living proofs, that piety and literature may be happily united in the same persons. They have evinced what laborious, patient, and persevering efforts may, under the divine blessing, accomplish. Who among us is not deeply convinced, how irresistibly their established reputation for learning has contributed to their success? Professor Carey and his Colleagues have been like Daniel and his companions in Babylon. But for their high reputation as literary men, they had probably, long ere now, be driven from the field of their usefulness.

Learning and Science have, in an especial manner, been made, in the hands of Providence, the means of diffusing the knowledge of "God our Saviour," among the inhabitants of countries, "sitting in darkness, and in the region of the shadow of death." Does any man now expect that the Heathen Idolaters should, by a miraculous influence, "hear every man in his own tongue, the wonderful works of God?" Do we not know that close application, and laborious investigation, are indispensably necessary to acquire the knowledge of a foreign tongue; and that knowledge so acquired has received the stamp of the divine approbation, and been made effectual in "turning many to righteousness?"

The young men at *Stepney* will occasionally be invited by your pastors, to occupy their pulpits. You are therefore *personally* interested in their character, their talents, and the success of their studies. This Institution claims your regard, in reference to the general prosperity of the Christian church, and of our own denomination in particular. From this Institution, when many of us are no more, may not our churches expect to be supplied with pastors? Under your protection, through your aid, and watered by your prayers for its success, may we not reasonably hope, that many may become "Workmen that need not to be ashamed, rightly dividing the word of truth;" and "able ministers of the New Testament?"

Why should this object be any longer overlooked? Will it be pretended, that our young men are not equal in piety to others? Have they not minds as strong, and native energies as full of ardor? Are they not naturally as

capable of reading the scriptures in the original languages, and of speaking to the edification of many, as others are found to be? If they have not books, and leisure, and instructions, all these things it is in your power to supply. Fail not then, let us earnestly intreat you, to fulfil this important duty. Our excellent friend, Mr. Taylor, in laying the foundation of this Institution, acted, not as a private individual, but as a member of our communion. He expressed his hope, that all our churches would take a deep and lively interest in the same object. The foundation is laid, it is for you to raise the superstructure.

Finally: The Committee request not only your subscriptions, and your influence; but also your prayers, and your counsels. They earnestly desire your co-operation, and especially your most jealous care in selecting and recommending to the Institution, those "in whom the spirit of God is." They are not so much concerned that they should be prodigies in mental abilities, as that they should be persons animated with the love of Christ—filled with tender compassion for perishing sinners—hungering and thirsting for the truth—men of superior self-denial—dead to the honors, profits, and pleasures of the world—patient of discipline—meek and lowly in heart—in a word, bearing the image of the divine Saviour. May a goodly number of such men be the pillars and ornaments of our communion, when our heads are laid in the dust.

Signed by order of the Committee,

Feb. 23, 1813. *THOMAS THOMAS, Secretary.*

Subscriptions and Donations are received by the Rev. W. NEWMAN, President, *Stepney;* JOSEPH GUTTERIDGE, Esq. Treasurer, *Denmark Hill; and the* Rev. THOMAS THOMAS, Secretary, *Peckham.*

Presents of valuable books have been sent by various individuals; and, it is hoped, many others will favour the Institution in the same way.

It is necessary to state that a very considerable increase of annual subscription is required, or the design of the Institution cannot be realized. At the next annual meeting, a more particular account of the Society's finances will be presented to the public.

Obituary.

RICHARD OLIVER,

Deacon of the Baptist Church, Waddesdon-hill, Bucks.

"A good man and an angel! these between
How thin the barrier! what divides their fate?
Perhaps a moment, or perhaps a year;
Or if an age, it is a moment still;
A moment, or eternity's forgot."

YOUNG.

Richard Oliver was born May 7, 1747, at Haddenham, in the county of Bucks, where his father for many years discharged the office of parish Clerk; and fully intended his son should succeed him, whom he brought up a strict churchman; but God had designed him for a very different office amongst the denomination of Christians called particular Baptists.

About 1783 Mr. John Simmons (now of Wigan) paid a visit to the village of Haddenham, and began to preach what was then thought a *new* and *strange* doctrine; many, however, were stirred up to give the word a hearing, among whom was the subject of this Memoir. While the preacher was setting forth the truths contained in 2 *Tim.* iv. 6—8, the Lord opened his heart to attend

to the things that were spoken. From that time he began to see the spiritual extent of God's holy law, and the need of Immanuel's righteousness. He felt the necessity of coming out from the world and the establishment, that he might conscientiously attend to the doctrines and discipline of the New Testament. This determination exposed him to great persecution, especially from his father, who was very much bigotted to the establishment, and bestowed great pains to prevent his following a sect which was so despised and every where spoken against. On one occasion the old man enticed his son from the meeting, pretending he was wanted at home on particular business; but when he came home, his father said, "Nobody wants you in particular, only I am determined you shall not go amongst that people." He then threatened to strike him—shut the door, and said he should not go *that* night at any rate, but neither his threats nor his strength could keep him away, he escaped and returned to *his own company* the same evening. Soon after this the old man turned him, with his wife and four small children, out of doors; in which state, being poor, they were the subjects of many sharp and complicated trials; the Lord, however, was with them agreeably to his promise, and our departed friend has often said, "they were some of his happiest days." In 1784 he was publicly baptized at the baptist Meeting High Wycombe, Bucks. He He became a member of that church and continued among them till July 12, 1795, when he was honorably dismissed to the church at Waddesdon-hill. His conduct being exemplary, his judgment sound, and his gifts considerable, he was chosen to the office of a Deacon January 21, 1798; a station which, through grace he honorably filled, and the duties of which he diligently discharged.

After the death of his father in 1788, he became heir to the Cottage from which he had been driven, and in Nov. 1799 he had it registered for public preaching. Mr. John Simmons, who was then at Haddenham on a visit, preached the first sermon in it from 1 *Thess.* i. 4. 5. The sermon was very suitable and proved a lasting benefit to him who is now Pastor of the Baptist Church in that village.

In a little time it became needful to build a large meeting for the service of God, at which our infirm, yet *valuable* friend, most generally attended, until sickness confined him to his house and bed, when he was liberally supported by the bounty of his friends. He bore his afflictions with patience and resignation; ever desiring to depart and be with Christ. His hope was steady, his mind tranquil, his evidences solid; the world was his enemy, and death his friend; for Christ was his all, and Heaven his long-wished-for home, at which he peacefully arrived Feb. 25, 1813, aged 66.

Mrs. ROBERTS.

THE subject of this Memoir was a woman of an excellent spirit, a cheerful temper, a liberal mind, and a benevolent disposition. She had usually attended amongst the dissenters and methodists, but it does not appear that she had any saving knowledge of divine things until the year 1801: at which time Mr. Roberts lived at Bone Hill, about a mile from Tamworth, surrounded by a circle of friends who were affluent but not many of them serious. Yet it pleased the Lord deeply to affect her mind while under a slight indisposition of body, and the first time she went out was to the Presbyterian meeting-house, where Mr. Bing delivered a sermon on *Isaiah* lv. 6. *Seek ye the Lord while he may be found*, &c. This was applied with such power to her heart, that from that day she not only declared but proved herself to be on the Lord's side. Nor could her former associates, many of whom she tenderly regarded, prevail on her to partake of their pleasures,

hough she often prevailed on them
o go to hear preaching. She sought
he Lord by prayer and in his word ;
vas happy to meet with his people,
nd much enjoyed the means of
race. Mr. R. greatly to his credit
nd comfort, gave her every encou-
agement, and rejoiced to see her
arnestly seeking salvation. He in-
ormed her that there was a prayer-
neeting held at Mr. Burford's, to
vhich place he accompanied her;
iere the promised presence of the
Master was enjoyed, and the Hymn
n Burder's Selection which was
hen sung,

" Let worldly minds the world pursue,
What are its charms to me," &c.

o met the feelings of her heart, and
expressed the language of her soul,
hat she never forgot it.

It was not long before she signified
ier desire to follow her Lord in the
ordinance of Baptism. She, with
three others, were baptized on Lord's
lay, June 14th, 1807, by our dear
brother Barry, then of Hanley Green,
out since deceased. As they were
baptized in a pool, at the Cotton
Print Works, near her own house,
there was a great crowd of spectators,
and the baptism of Mrs. Roberts
made no small stir in that place.
She was received a member of the
church under the pastoral care of
Mr. Burford at Tamworth. The
Lord having opened her heart, both
Mr. R. and herself most cheerfully
opened their house, and heartily
welcomed the ministers and lovers
of the Lord Jesus, which proved a
great help to the infant cause there,
as Mr. Burford was soon removed in
Providence, and the Meeting was
kept open by supplies from distant
places.

The Lord's day was the delight of
her soul, and she would often call
conversation on the things of God her
Politics. She was fixed on the rock
of ages, and her faith grew exceed-
ingly, nor was it very long before her
faith was exercised greatly; but
under all the changing scenes of life
she found consolation in Christ, and
adorned the gospel she professed.

Mr. R. having engaged in a large
Cotton Print Work, at Oswestry, in
this county, they removed thither.
Their family being large, trade bad,
and the sums of money expended
great, there can be no doubt but her
mind must have been greatly exer-
cised. Here she nobly stood forward
in the cause of God and truth. The
writer of this had been in the habit of
going to Oswestry to preach once a
month, for some years. There had
been several Baptists long resident
in the town, who were in Church-
fellowship with us at Shrewsbury,
others being baptized on a profession
of faith, we thought it adviseable to
attend to the supper ordinance. We
cannot forget with what cheerfulness
she made ready a large upper
room for the purpose, and united
with us in commemorating the love
and sufferings of our ever blessed
Lord. We had not only then, but
often after, sweet fellowship with
God and each other. A Meeting-
house was built, towards which they
subscribed liberally, and the loss of
such a family was severely felt and
much regretted, when they removed
to Macclesfield. There not being
any Particular Baptist interest in that
town, they attended on the ministry
of Mr. Browning, and she also com-
muned with the church of which he
is the pastor. She was not without
her share of afflictions at Maccles-
field, but under the pressures of
trade, a large family and sickness,
she found the grace of God all-suffi-
cient, and walked humbly with him.

On Nov. 1st, 1812, (Lord's day)
she appeared as well or better than
she had been for years—she attended
the house of God twice—it was ordi-
nance day. It appears Mr. B. was
very much affected when administer-
ing the ordinance ; and that Mrs.
Roberts, after returning home, said
several times that she thought some-
thing very particular would happen,
either to the minister or some who
were there, before long. After sup-
per the parents and children sung
several hymns—one of which was
the 75th of Watts's 2nd Book,

'From thee, my God, my joy shall rise, &c.

The last verse she seemed to dwell upon with rapture, and sung it several times;

"Haste my beloved, fetch my soul,
Up to thy blest abode;
Fly, for my spirit longs to see
My Saviour and my God.

On Monday she appeared remarkably well; at night she had the younger children round her, and while she worked for them, they read and she explained a part of her favorite Pilgrim's Progress. The Part was Christian at the house of the Interpreter, and having a view of the delectable mountains and the heavenly city. On which she made many remarks, and said, "O what a delightful view was that." As the children went to bed, she bid them "think on him who thought them." They then parted; Mr went up stairs and she into ano room; but in 4 or 5 minutes opened the door, when Mr R. he her cry out, "O Lord have mercy me." Mr. R. hastened to her, fo her seated in a chair near the p lour door—she could not speak, o sighed twice, and expired. W can describe the feelings of the h band, children, and whole family, her cries brought them all togethe

Their loss is truly great, but equal to her gain—their sorrow great, but not equal to her joy. M the Lord greatly sanctify this hea stroke, mercifully support and co fort the mourners, and grant th they may henceforth follow her she followed Christ.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Ordination of the Rev. William Milne as a Missionary to China, on Thursday, July 16, 1812, at the Rev. Mr. Griffin's, Portsea. Williams and Son. Price 6d.

THE design of publishing this ordination service, appears to have been, that the "religious public may judge what are the views, the spirit, and the sentiments of the men whom the Missionary Society [in London] sends forth to labour for the conversion of the Heathen." It contains the answers of Mr. Milne to the following important questions proposed to him by Mr. Griffin:—"I. What reason have you to suppose that you are a Christian?—II. What induced you to devote yourself to the work of a missionary of Jesus Christ to the Heathen?—III. How do you purpose to exercise your ministry among the Heathen?—IV. What are the doctrines which you believe to be contained in the sacred scriptures?" The replies to these interrogatories afford evidence that Mr. Milne is a serious, intelligent, orthodox, and zealous christian. May none but such men be employed by any of t Missionary Societies. With t abatement of what is contained p. 23. of *the children of believers bei entitled to the ordinance of baptis because the New Testament dispens tion does not abridge the privileges the saints*, we most cordially recon mend it to the attention of our re ders. We were disappointed th the charge delivered by the Rev. M Bennett, of Romsey, from *Jer.* xli 14. *An Ambassador is sent unto t Heathen*, was not printed with th "Ordination Service."

The Rule and Benefit of Youthf Caution. A Sermon, preached t an Assembly of Young Persons, a New Court, Carey Street, on Lord day Evening, January 3, 181 By Robert Winter, D. D. Conde Bucklersbury, &c.

Wherever character and energy ar wanted, wherever precision and ac tivity are desirable, it has ever bee an object to interest the mind be times, to secure the youthful heart Early habits, and early associations

they do not absolutely preclude a fferent course, yet necessarily ren-er its commencement less easy, and s progress less illustrious. These rinciples, incontrovertible as they spect other subjects, receive an ldition‌al importance when applied Religion. God *knew* Abraham, at *he* would instruct his children ter him ; and the best men of every spensation have been remarkable r their attention to the religious struction of Youth. The Fathers the British Non-conformists were pecially attentive to this important anch of ministerial duty, and their ew-year and May-day Addresses the younger branches of their harges, were among the happiest xemplars of that persuasive and af-ctionate pathos which distinguish-d the pulpit eloquence of their day. hese exercises were very nume-usly attended, and were the most voured seasons wherein the savour Christ caused a preached gospel triumph.

The worthy Author of the Sermon n our table, of whom being of ano-er denomination, we might speak e more freely, as affection and teem would dictate, without sus-cion of flattery, has long followed e men we have referred to, in this nour of love and condescending tention to the youthful part of his ck. With what acceptance and efulness, a very honourable testi-ony is borne in the following letter, nich appears in the prefatory pages, ving been sent to the Author, ree days after the delivery of the rmon, signed by sixty young per-ns ; "a number which would have en much enlarged had the time mitted."

Reverend and dear Sir,

ANXIOUS that the affectionate d solemn address which you de-ered to the young on last Sabbath ening, may be more deeply and rmanently impressed on our minds, d made more extensively useful, venture to request that you will adly consent to its publication. It would be delightful, and, we hope, beneficial to us, as life advances, to recur to the excellent advice of our beloved Pastor. The solicitude which you have ever manifested for the welfare of the youth committed to your charge encourages us to hope that you will accede to the wishes of,

Yours, with sincere and grateful esteem,

We have probably said enough to excite the wishes of many of our young readers to see this Sermon ; they will say, "What comes to us recommended by the warm approbation of *sixty* of the most favoured children of zion must be worthy of our regard." Such as reason thus, will not be disappointed in its perusal. If they seek the counsels of a judicious friend—if they would hearken to the tender admonitions of an affectionate father—if they would receive the cautionary expostulations and pious directions of a *good Minister of Jesus Christ*—they will find them all, breathing warm from the heart, in the discourse before us.

The Excursions of Vigilius. By S. Morell, Little Baddow, Essex. Gale, Curtis, &c. 3s.

Mr. Morell has chosen for his motto, "The proper study of mankind is man." A proposition we should not feel much inclined to controvert if its supporters did not dwell upon the restrictive *the* in such a way as to make it doubtful whether they do not intend to insinuate (as perhaps the infidel Author intended) that man is the *only* proper study of mankind. We know that Mr. Morell has not *so* learned Christ; we do not object to his motto in the sense in which we believe he used it, but our young readers need to be put on their guard against an insinuation frequently conveyed through this favourite line. Mr. M. has our cordial thanks for what he has done towards the developement of one of the unhappiest though not always one of the most disreputable characteristics of an unrenewed heart—*Covetousness*. The sketches of character which were necessary for his design possess an

individuality sufficient to identify them, without that harshness of outline which nearly eradicates every other feature, for the purpose of rendering more prominent the one principally intended. In this consists the excellence of moral painting. Mr. M. has however merely given us hasty sketches—barely a few penciled lines—but quite sufficient for his purpose. Whatever variation of smile or frown, broad humour or grave thought, may rest upon the countenance, the *family likeness* goes through the group. We fear there are but too many living originals, who might here behold their own likenesses and blush and be ashamed —but when do the covetous blush? We recommend these pages to the serious consideration of all framers of excuses when solicited to be liberal and kind; and we should be glad to see such books encouraged and multiplied till the *religious* world make common cause against this monster and drive him to his proper associates. *Ephesians.* v. 3—5.

Self disclaimed and Christ exalted. *A Sermon, preached at Philadelphia, before the Rev. Synod of New-York.* By David Bostwick, A. M. Williams, &c. 1s.

We cordially agree with the unknown Editor of this discourse that "At a time when polite preaching is become popular, and the graces of speech are substituted for gospel simplicity—When the infidel, and the rational free-thinking *(or free-speaking)* christian, is extolling the dignity of human nature; villifying the character, and depreciating the merits of the *Saviour*—When the doctrines of the cross, the vicarious sufferings of the *Lamb of God*, faith in his blood and righteousness, and their concomitants, humility of mind, and holiness of life, are held in contempt—Such a discourse is calculated to correct a vitiated taste into which the portrait painters of christianity have fallen—the placing the preacher in front of the picture and their divine Master (if introduc all) in the back ground as a Every Student for the Ministry w do well to give this sermon his serious attention. If we had reason to know that *Self-pre* are, of all men, least apt to feel punction, we should hope the getic faithfulness of a *Bostwick* bring them to repentance.

Religious Books lately publish

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1. Memoirs of the Life and M try of the late Rev. Thomas Spe of Liverpool, with a selection his papers, &c. By Thomas Ra 8vo. 12s.

2. Sermons on various Subj By John Styles. 8vo. 10s. 6d.

3. The Triumph of Faith, a mon occasioned by the Death of Mary Cromwell, (relict of the Thomas Cromwell, Esq. the G Grandson of Oliver Cromwell, Protector) who departed this Jan. 29, 1813, in the 105th ye her age; By John Knight, 1s. 6

4. Just published, Four Sern by Dr. Gill.—1. The Watchn Answer to the Question, "Wha the Night?" 2. The Glory of Church in the Latter Day; 3. Sure Performance of Prophecy The Glorious State of the Sain Heaven;—Sixth edition, 1s. —These Sermons contain a des tion of the Church,—Past, Pre and to come;—Also, the Nature Beauty of Gospel Worship, cont ed with the false worship of Pa by Dr. Owen; Second edition,

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THEOLOGICAL NOTICE

Mr. Foster has in the pres fifth edition of his "Essays in a ries of Letters."

Reflections on Materialism, materialism, an intermediate S The sleep of the Soul, The Resu tion of the Body, and a future With arguments to prove that Resurrection commences at D By John Platts.

RELIGIOUS INTELLIGENCE.

CHRISTIANITY IN INDIA.

The extent of the British Empire in India—the gross idolatry of fifty millions of british subjects in that country—the sanguinary rites, murders, and atrocities openly practised there under the sanction of religion—the great success that has attended the labours of a few Baptist Missionaries at Serampore, and the wide field of usefulness opened through those labours to the exertions of other missionaries—together with the long-recorded Resolution of the House of Commons, made so long since as 1793, but not yet acted upon—all these, added to the light that has been thrown upon the Hindoo character and religion, within these few years, had produced a general feeling in the public mind, that some liberal measures should be adopted for the gradual religious and moral improvement of the Inhabitants of British India. It seemed to be a circumstance favourable to the wishes of all the friends of human happiness, that the renewal of the East India Company's Charter would afford an opportunity for the removal of the almost insuperable bar which has hitherto prevented the entrance of christian instructors from this country into our Indian dominions; and a hope was entertained that the Government would be disposed to protect the propagation of Christianity in India by peaceable and prudent missionaries of any denomination.

We hinted in our last at the disappointment felt by the religious public, when Lord Castlereagh brought forward his plan—one of the Resolutions specifying the appointment of a Bishop and three Archdeacons, for the British dominions in India; and his lordship stating that in all other respects the subject of Religion should be left as it now stands, the Court of Directors retaining the sole power of granting licences to persons going thither for religious purposes! It was not to be expected that any one acquainted with the state of India, and with the general system of the Court of Directors, who have hitherto almost uniformly shut the door against every one who wished to be instrumental in communicating christian light to its inhabitants, could be satisfied with such an arrangement. No sooner was this plan divulged than a general movement commenced in every religious circle in the empire. The Organ of the pious part of the *Establishment** expressed a hope that the first meeting called in London on account of this business "would only be the signal for similar meetings in every city, town, and even village in the United Kingdom." At the time we write, this hope is realizing in a very considerable degree; and it now becomes our duty to mention the proceedings of the different bodies as far as they come under our observation.

PROTESTANT SOCIETY

For the Protection of Religious Liberty.

This Society has obtained the post of honour in this important business. It will be seen by their Resolutions, inserted on our Covers last month, that they held a Meeting and came to some firm and appropriate Resolutions, so early as the 2nd of March. From their circular letter, dated April 1st, our readers will be gratified with the following extracts—

"Under the present charter of the East India Company, no persons can enter into their dominions without their licence; or, even if a licence has been obtained, can continue to reside, however irreproachable may have been their conduct, whenever such licence be, even capriciously, withdrawn: and exercising their power, and, practically maintaining

* The Christian Observer.

that the promulgation of Christianity in India was neither demanded by their duty nor compatible with their advantage, the Directors have invariably refused to grant their permission to any Missionaries, however recommended, to visit India—have compelled them to adopt circuitous and expensive routes to arrive at that country—have persecuted persons whose conduct was irreproachable and highly transcendent—and have only suffered, rather than encouraged the residence of the very few persons, who unmolested, but liable to hourly molestation, are permitted to remain.

"Confident that some decision on the propriety of renewing the charter must speedily occur, we employed the interval in considering the nature of the remedy for which we should apply. Experience having indicated that just principles constitute the best foundation of every structure we attempt to rear, we resolved to assert the undoubted unalienable right of every Christian Missionary to promulgate the gospel of his LORD, and "to teach all nations—unto the end of the world," without obtaining licence from any human authority, and without depending for the continuance of his labours on human caprice. To the assertion of this great principle we were additionally induced by information that an episcopal establishment was to be formed in India—that the exclusive power of the East India Company was to be continued—and that no relief would be conferred.

"On Tuesday, March 22nd, Lord Castlereagh submitted to Parliament the Resolutions, according to which he proposed that the Charter of the East India Company should be renewed. The information which we had acquired was correct. The eleventh resolution provides, "That is expedient that the Church Establishment in the British territories in the East Indies, should be placed under the superintendance of a Bishop, and three Archdeacons; and that adequate provision should be made from the territorial revenues of India, for their maintenance." No proposition was made for terminating, or even limiting, the exclusive power possessed by the East India Company, of which we had publicly and privately complained.—A statement was also made by Lord Castlereagh, that with that power the Government did not intend to interfere.

Against a determination which not only would prevent the attainment of the unlicensed freedom which we required, but would have consigned missionaries, and the unhappy beings, whose improvement we desired, for twenty future years, to the same deplorable condition in which they had too long existed—we resolved urgently to remonstrate.

"We are happy to inform you, that those remonstrances have not been unattended by important and useful effects. An interview was consequently appointed by the Earl of Liverpool, the First Lord of the Treasury, and the Earl of Buckinghamshire, who is President of the Commissioners for the affairs of India, with a deputation from our Committee. At that interview, which occurred on Tuesday, March 30, and at which great attention and urbanity was displayed, we firmly asserted the principle of right, which we have always avowed, and suggested a plan by which that right would have been restored, and yet by which the East India Company and the Government would have possessed a power of supervision, by which the abuse of that right would have been prevented. The justice of our principle was acknowledged, but the expedience and practicability of regulating the intercourse with India by that principle were as firmly denied. We were, however, informed, "*That his Majesty's Government considered the gradual introduction of Christianity into India as beneficent and wise—that they thought it disgraceful to this Country, that such neglect of the religious improvement of the Hindoos had so long continued—*

and that it was their intention, because it was equally their inclination and their DUTY, *to adopt all measures, which prudence would sanction, to terminate that disgrace. That they, therefore, designed to propose to Parliament, that the present exclusive powers of the East India Company should no longer exist, but that the Government should also be empowered to grant permission to pious men, of every sect, to visit and reside in India, subject to no further restriction than would be imposed on the few persons, whose residence for commercial purposes they might also permit. That, although discretion would be vested in every existing Government, yet that they would be responsible to public opinion, and to Parliament, for any refusals they might offer to those who should apply; and that a legislative enactment of the nature which they proposed, would be declaratory of the opinion of Parliament, that all prudent facilities should be afforded to the Christianization of India—and that no obstacles ought to be capriciously interposed to the progress of an object which all good and wise men must unite to desire—and they promised to communicate to us any clauses which might be introduced, and to receive with attention any alterations conformable to their principles, which we should suggest."*

"Although much gratified by the unexpected declaration—which, from his Majesty's Government we have procured—and although they do not intend to apply for any further provision than that which Government so consented to grant, they propose to collect Petitions to both Houses of Parliament, from the inhabitants of many towns, not as congregations, or religious communities, but in their civil character, intreating that "sufficient facilities may be afforded to persons desirous of going to India, for the purpose of communicating knowledge and religious improvement." From those Petitions they expect a three-fold advantage.—1. That Government will be confirmed in the liberal intention which they have announced.—2. That the East India Company may be deterred from the virulent opposition they may otherwise attempt.—And, 3. That a permanent impression may be made on the present and future administrations, that hundreds of thousands of persons are deeply interested for the promulgation in India of Christian truth—and that they may be thereby induced to exercise, in the manner the most favorable to religion, the additional and discretionary powers they may acquire."

The prayer of the Petition of this Society to the House of Commons is, "That your honorable House will be pleased to adopt such measures as to its wisdom shall seem meet, to enable British born subjects, after the expiration of the present Charter of the East India Company, at their own charges, to visit and reside in any part of the Eastern possessions of his Majesty, for the sole purpose of instructing the inhabitants of those countries in useful knowledge, and in the Christian faith."

GLASGOW.

MANY of the Inhabitants of this city and neighbourhood being met "to consider what steps should be taken to petition Parliament respecting the advancement of Christianity in India," March 25th, JOSHUA HEYWOOD, Esq. in the chair; the Meeting were unanimously of opinion—"That, in the new arrangements about to be made respecting the Policy and Trade of India, attention should be paid by the Legislature to the advancement of the great interests of Christianity; in particular, that no obstruction should be permitted to exist which might prevent Christians, of any denomination, from enjoying in that country the full exercise of their religion; or which might impede the peaceful endeavours of pious and benevolent men, who may seek to communicate to the Natives the knowledge of the Gospel. Whilst Pagans and Mahometans are permitted to exercise their religion under every form, no

obstacle should be opposed to the full enjoyment of a similar privilege by Christians. To deny this to any class of his Majesty's subjects, in any quarter of the empire,, is so repugnant to the British character, and so contrary to justice, humanity, and the best interests of men, that they are persuaded it is only necessary to call to it the attention of Parliament. It is also, they conceived, their duty to present their prayer to Parliament in favour of endeavours to diffuse, in a meek and peaceful manner, among the Natives of India, the knowledge of Christianity. They respect the rights of conscience in the most ignorant and erring, and are far from entertaining the thought that any mean should be employed which might disturb the inhabitants in the possession of their just privileges: but they deeply deplore the ignorance in which that vast country is involved, and the prevalence of practices and customs abhorrent to every principle of humanity; and they humbly conceive that, if these be so deeply interwoven with the habits and superstitions of the people as to render dangerous any direct attempt to oppose them, the more strongly should Parliament see the importance of permitting the pious and humane, by meek and peaceful means, to promote the knowledge and power of that religion which alone can successfully change and elevate the character of men. Such permission, enjoyed under a well-regulated Government, this Meeting consider to be not only consistent with the safety and peace of the empire, but to be of the greatest importance to its interests. Whatever tends to improve the condition, habits, and character of the people, must be important to the general welfare. Similarity of religious principle, while it removes many causes of jealousy and discord, leads to similarity of habits, and produces a new and powerful bond of affection. With this will be joined, in the hearts of the Natives of India, the feeling of gratitude and respect to a people who have been the means of communicating to them a blessing so precious as the religion of Christ. The success of other nations and the experience of our own, as far as it has been enjoyed, have shewn, that the labours of good men, in this blessed design, may be pursued, not only without danger, but with the happiest effects. The Natives of India have never manifested a disposition to complain of any attempt to acquaint them with the truths of Christianity; on the contrary, they have generally regarded the mild and benevolent teachers of the Gospel with respect and veneration. But higher motives animate the views of this Meeting, when considering this subject, than mere worldly policy or the communication of temporal blessings. As Christians they desire the advancement of the Kingdom of the Son of God. The Gospel of Christ they connect with the spiritual and future condition of the human race; and no obstacle, in their opinion, can be opposed to the diffusion, by lawful means, of a blessing so important, without great inhumanity and guilt. They dread the consequences of even indifference to it, under the righteous government of God; and they consider its encouragement as a mean of the Divine favour and protection to their country. In behalf of this great object, men of every rank have lately lifted their voice in a manner honourable to the feelings and spirit of the nation. And the Meeting trusted, that not only shall no circumstance be permitted to exist, which shall interrupt the progress of a spirit so worthy the distinguished place which their country holds among the nations; but rather, that every facility shall be afforded for conveying the inestimable blessing of Christianity, not only among all the subjects of the British Empire, but throughout every quarter and corner of the globe. Agreeable to these sentiments, the draught of a Petition to Parliament was read, and unanimously approved. Copies of it were ordered immediately to be

tten out for signature, and a mmittee of Gentlemen were ap- nted to take every necessary step forwarding the object of the eting.

MEETING IN LONDON.

pported chiefly by Members of the Church of England.

At a very numerous Meeting of rsons friendly to the Religious In- uction, Moral Improvement, and ilization of the Inhabitants of our lian Empire, held at the City of ndon Tavern, on Monday the 29th March, 1813;—The Right Hon. rd GAMBIER in the Chair; the owing Resolutions were unani- usly adopted:

I. That there are more than fifty llions of Inhabitants subject to British Empire in India, under influence of inhuman and de- ding Superstitions, which form an ctual bar to their progress in civi- ion.

II. That it appears to this Meeting t the only remedy which can be ccessfully applied to this enormous l, is, to diffuse through this por- n of our fellow-subjects the bless- s of Christian knowledge, and of ral, social, and domestic improve- nt.

III. That this Meeting does there- most cordially concur in the solution expressed by the Honour- e House of Commons, in the year 3:—"That it is the peculiar and nden duty of the Legislature to mote, by all just and prudent ans, the interest and happiness of Inhabitants of the British domi- is in India; and that, for these s, such measures ought to be pted as may gradually tend to r advancement in useful know- ge, and to their religious and mo- improvement."

IV. That this Meeting, coinciding t does in these just and humane timents, persuaded as well of the tical wisdom as of the religious of giving them effect, and la- ting that so little should have erto been done to that end, feels it to be a sacred obligation to exert itself to the utmost of its power, in order to procure such provisions in the New Charter to be granted to the East India Company, as may afford an opening for the gradual communication, by safe and prudent means, of our superior religious light and social improvements; and more especially such as shall afford sufficient opportunities to those benevolent persons who shall be desirous of going to India for these purposes; and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.

V. That although this Meeting has reason to hope that His Majesty's Government is favourably disposed to the principles asserted in the preceding Resolutions, yet, as the terms of the renewal of the East India Company's Charter are now the subject of discussions in Parliament, and all the conflicting interests and opinions involved in those discussions are supported by Petitions from all parts of the kingdom, it is the sense of this Meeting that Petitions to both Houses of Parliament, from persons anxious to obtain and willing to promote the religious, moral, and civil improvement of the inhabitants of India, will be seasonable and proper.

The following is a copy of the Petition which the Meeting resolved to adopt:—

"To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled.

"The Humble Petition of the undersigned Inhabitants of London and its vicinity, sheweth—

"That your Petitioners are deeply impressed with the moral degradation of the immense population of the British Dominions in India, and lament that so little has hitherto been done to remove it, although the Honourable the House of Commons was pleased, in the year 1793, to resolve—

"That it is the peculiar and bounde

en duty of the British Legislature to promote, by all just and prudent means, the interests and happiness of the inhabitants of the British Dominions in India, and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement."

That your Petitioners most cordially concur in the just and humane sentiments contained in the above Resolution.

Your Petitioners, therefore, implore your Lordships, that such provisions may be inserted in the new Charter to be granted to the East India Company, as shall afford sufficient facilities to those benevolent persons who shall be desirous of going to India for the purpose of communicating to its population the blessings of useful knowledge, and moral and religious improvement; and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner."

The Meeting then appointed a Committee to carry into effect its Resolutions, who immediately circulated an account of the Public Proceedings, with "authentic information on the Religious State of the British Dominions in India." In this statement, referring to the Baptists, they say, "Of late y s a few other Missionaries have found their way to India, chiefly through the medium of the Danish Settlement at Serampore, but without any previous sanction from the East India Company; and have laboured with great success both in translating and circulating the Holy Scriptures in the various languages of the East, and in spreading by other means a knowledge of Christianity among the inhabitants of Hindostan.

"Although the exemplary conduct of those Missionaries who were settled at Serampore conciliated, at an early period, the favour of the local British Government; an extent of their acquirements in ental Literature, with the str utility of their labours in that procured for them, but in a mor stricted way, the toleration of succeeding Governments, yet it clearly appeared that there wa disposition to allow of an increas their numbers, which was origi small, and had been reduce death. For it has happened, persons sent from England, by of America, to reinforce their n bers, have been obliged by the vernment to quit the country. I case, however, even where it been thought proper to employ strong hand of power in expel such persons from India, has th it is believed, been the slightest peachment of the propriety of t conduct, or the purity of their in tions; or any proof produced to s that evil had ensued, or was likel ensue, from their labours." T add also, "It ought not to be o ed, in this brief view of the state religion in India, that Christia has been liable to this peculiar couragement, that without any mal law having been passed on subject, native converts to Chri anity have, in practice, been ge rally excluded from official situati under the Government of the E India Company; even from th situations which are freely best ed on Mahommedans and H doos."

These Documents were ext sively circulated among their frie in Town and Country, earnestly treating that "every possible ef might be made to prevent the fart prolongation of a system wh practically excludes, from so larg mass of our fellow subjects, cheering light of divine truth, a perpetuates among them the emp of the most degrading super tions."

Signed

ZACHARY MACAULA
Chairman of the Committ

EDINBURGH.

On the same day a numerous and pectable Meeting of the Inhabi- ts of Edinburgh and the Vicinity, s held at Merchant's Hall, in that . The Rt. Hon. W. CREECH, d Provost, in the chair. After iberating fully on the subject, eral Resolutions, similar to the going, were adopted as expres- e of the sense of the Meeting. m these we extract the follow-

That the obstructions which the icy of the East-India Company hitherto presented to the admis- of Christian Ministers and achers into the Indian territories, in our apprehension not less re- gnant to the interests of the Bri- Empire, than adverse to the cious designs of Heaven for the piness of the human race:

That, while our attention has thus n drawn to the condition of the tives of India, we cannot over- the disadvantageous circum- nces of many of our relatives and ntrymen, occupied in the various l and military departments in t position of the Empire, who e no opportunity of enjoying the inances of religion, according to e forms to which they are attach- although, in our opinion, they equally entitled to this privilege their fellow-subjects at home;

That, as the renewal of the East ia Company's Charter has now me the subject of Parliamenta- iscussion, a favourable opportu- is offered to the friends of reli- . and humanity, and an imperi- obligation laid upon them, to ex- s to the Legislature their senti- ts and wishes on this interesting :

That we have learned with ex- e concern, from good authority, in opening the propositions for a charter to the East India Com- , the principle of legislating for ion in that part of the empire objected to, and the power of ing Missionaries was proposed left in the hands of the Com- pany's Executive Body; a measure, which from the policy hitherto pursued by the Directors, appears calculated to perpetuate the existing obstructions to the progress of Christianity in India. We are therefore of opinion, that the circumstances alluded to, should stimulate the friends of a more humane and liberal policy to come forward without delay; and endeavour, by means of respectful, but earnest applications to Parliament, to procure, in the new arrangements, the removal of all unnecessary obstructions to the introduction of Christianity into the provinces of the East."

A Petition was read and approved, praying that it may be provided in the renewal of the Company's Charter, that it be lawful for Protestants of all denominations to send Christian Ministers and Teachers to the British dominions in India, for the purpose of instructing the Natives in the knowledge of Christianity, and dispensing the ordinances of religion to their own countrymen residing there; and that such Ministers and Teachers as may go out to India, shall enjoy the full protection of the British Government, while they demean themselves as peaceable subjects, and conform to those regulations which Parliament in its wisdom shall prescribe. Signed

GEORGE LYON, *Sec.*

LONDON MISSIONARY SOCIETY.

AT a General Meeting of the Missionary Society, held April the 5th, 1813, at the *New London Tavern, Cheapside*, THOMAS HAYTER, Esq. in the Chair, the following Resolutions (among others) were unanimously adopted:—

"That we have long beheld with poignant grief the fatal Superstition, the horrible Rites, and the degrading Immorality which prevail among the immense population of India, now our fellow-subjects, and have fondly cherished the hope that their relation with our country might become the means of gradually introducing them into a happy community in the reli-

gious and social blessings which the inhabitants of Great Britain enjoy.

"That we consider the instruction of the Natives in the art of Reading, the translation of the Holy Scriptures into the living languages, and the peaceable promulgation of their sacred contents by preaching, to be the proper means of accomplishing this desirable end; and in conjunction with the blessings of the mild and equitable Government of Great Britain, to furnish at the same time the surest bond of their attachment as subjects to the state which introduces them into the enjoyment of such distinguished privileges.

"That after the incontrovertible proofs which experience hath afforded of the benefits resulting from the labour of Christian Missionaries, as well among the Natives as European Settlers, so far as they have been employed, we have witnessed with proportionate concern, the obstructions which the Missionaries of our own and of other Societies have experienced in the discharge of their disinterested and benevolent functions, whilst no allegation against their character or demeanour was or could be preferred.

"That we feel ourselves bound in duty to put in our claim also in behalf of our fellow subjects and fellow Christians inhabiting India, that they may be allowed the free and full exercise of their religion, in the manner most agreeable to the dictates of their own consciences, according to the right inherent in them as subjects of the British Crown, and of which right they are deprived so long as the residence among them of such Ministers as they approve and prefer is not secured to them by law.

"That as the renewal of the Charter of the Honourable East India Company is under the consideration of the Legislature, we will present an humble petition to both Houses of Parliament, that in the new Charter to be granted to the Company, such provisions may be inserted as shall afford sufficient facility to those benevolent persons who shall be desirous of going India for the purpose of comm cating to its population the bless of useful knowledge, and of m and religious improvement; also such regulations as shall prev the obstruction of their endeavo for promoting their object in country, so long as they shall c duct themselves in a peaceable orderly manner."

The Petition of this Society, a stating, among other things, "T the power, vested in the Compa has unhappily been the occasio obstructing, in a great degree, execution of those benevolent p which had for their object the pro gation of the Christian Religio India" concludes "And your P tioners therefore humbly hope, earnestly intreat your Honoura House, that in the Charter inten to be granted to the East India C pany, such provisions may be ma as may secure the admission Christian Ministers and Missiona into India, and their protection th so long as they shall act agreea to the laws, and to the duties of g and peaceable subjects."

Copies of the Resolutions and tition were circulated through Country, among the Connexion the Missionary Society, stating "the formidable opposition aga Missions to India imperatively quires every exertion which Friends of the Missionary Soci can make."

BAPTIST MISSION IN INDI

At a Meeting of the Suppor and Friends of the Baptist Miss in India, resident in and near Metropolis, held at the New Lon Tavern, Cheapside, on Tuesday 6th day of April, 1813: Joseph G teridge, Esq. in the Chair. It resolved unanimously—

"That there are more than Fi Millions of the Inhabitants of In subjects of the British Empire, u the influence of the most deplor superstitions.

"That the Baptist Missionary

ciety, from a deep conviction of the invaluable blessings of Christian knowledge, has for nearly Twenty Years been endeavouring to promote this desirable object among the Inhabitants of India; and principally by the translation and circulation of the sacred Scriptures in the various languages of the East, and the formation of extensive Schools for instruction in the Holy Scriptures, both in the English and Native languages; in the prosecution of this work they have, by a divine blessing, met with considerable success—and that this Meeting entertains an ardent wish that the Legislature of their Country may encourage their endeavours to pursue this important design, by which the happiness and eternal welfare of so large a number of their fellow subjects, sunk in Heathenism and Idolatry, may be effectually promoted.

"That this Meeting most cordially concurs in the Resolution expressed by the Honourable House of Commons in the year 1793; "That it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interest and happiness of the British dominions in India; and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement."

"That the cordial thanks of this Meeting are due, and are hereby presented, to the Rev. Dr. Ryland, Mr. Fuller, Mr. Sutcliff, Mr. Hogg, and others, the original Promoters and subsequent Supporters in this country, of the Baptist Mission in India."

The following is the Petition adopted by this Meeting.

"To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament Assembled:—

"The Humble Petition of the undersigned, being supporters and friends of the Baptist Mission in India resident in and near the Metropolis; Sheweth—

"That in the year 1793 certain benevolent Persons, who had formed themselves into a Society for propagating the Knowledge of Christianity among Heathen nations, regarding with deep concern the Millions of their fellow Creatures and fellow Subjects in British India, sunk by gross Superstition, Ignorance, and Vice into the lowest State of moral degradation, were desirous of establishing a Christian Mission among them.

"The Missionaries first sent out by this Society were settled in the Vicinity of Malda, and in the Year 1799, they with others who afterwards joined them, removed to Serampore, near Calcutta. Their exertions, though opposed by many formidable obstacles, and particularly by the supposed invincible attachment of the natives to their Caste, have nevertheless, through the blessing of God, proved eminently successful, in diffusing Christian light and knowledge.

"By long and patient assiduity they have qualified themselves to converse with and address the Natives in several of the Eastern languages, and in pursuance of their original design, have translated the whole of the sacred Scriptures into the Bengalee, and the new Testament into the Orissa, Hindee, and Mahratta, as well as the parent Sungskrit; which being printed, are eagerly perused by the Natives; and have greatly contributed to raise the Standard of Morals, as well as to bring Numbers to the faith and obedience of Christianity.

"Schools have also been established, in which several hundreds of native children, previously obnoxious to every species of wretchedness, are gratuitously instructed at the request of their Parents.

"The Conductors of the Baptist Mission in India, have been long known to the leading Members of the Government in that Country,

from whom the most unequivocal Testimony has been received, not only as to their talents and qualifications for the Work in which they are engaged, but as to their exemplary conduct and peaceable demeanour.

"These indefatigable men have by their literary labours acquired a property in India, amounting to several Thousand Pounds, which has been devoted, not to their private emolument, but to promote the object of the Mission. By their exertions, and the aid of Remittances from this Country, Printing Offices, and other Buildings have been erected and settled upon Trust, with a view to facilitate the grand and important design of translating the Bible into all the Languages of the East.

"It is with gratitude that your Petitioners acknowledge the favorable light in which their Missionaries have been and are held by the Government in India; notwithstanding which your Petitioners, being themselves deeply sensible of the value of a legal toleration, are anxiously solicitous that the Protection of the Law may be extended to their Brethren in India, in such a measure as to the Wisdom of Parliament may seem meet.

"That your Petitioners humbly conceive that after a probation of nearly 20 Years, during which period their Missionaries are allowed to have conducted themselves with propriety, and in which the incalculable benefits, arising from their labours, are evident; that as British Subjects, warmly attached to British Interests, they hereafter may be entitled to Legal protection from the British Government, so long as they shall in all Civil concerns prove themselves obedient to that Government.

"Your Petitioners do not wish for any exclusive privileges, but are desirous that the same facilities and protection should be afforded to Christians of other denominations as to themselves, nor are your Petitioners desirous that such facilities and protection should be granted without every reasonable and practicable testimonial being given that the persons to be employed as Missionaries shall be men of unimpeached character, of sufficient qualifications, and of unshaken attachment to the constitution and government of these Realms.

"Your Petitioners confiding in the wisdom of *your Honourable House*, therefore humbly pray that as the renewal of the Charter of the East India Company is now under consideration, a clause may be introduced in the new Charter, by which such protection may be afforded to the Missionaries already in India, that so long as they shall in all civil concerns be obedient to the Government, they shall be allowed to pursue the important work in which they are engaged without interruption, and by which clause the friends of this Society in this Kingdom may be permitted to send out to India in British Ships, other Missionaries to promote the same benevolent and important objects."

THE following letter was read by the Chairman at this Meeting, which produced a loyal and affectionate expression of deep regret, and of unfeigned respect towards our present venerable and afflicted Monarch.

"Byfleet Lodge, Cobham, Surry,
5th April, 1813.

Sir,

Conceiving it might be acceptable to you and the Gentlemen interested in the Baptist Mission to India, as also of service to the cause itself, for you to be informed that this Institution has met with *the decided approbation of His Majesty*, and as I believe the fact may not be generally known, I beg leave to inform you that a few years ago, I was requested by the Gentlemen engaged in the management of the Mission, to present to His Majesty, the first parts of

Dr. Carey's translation of the Bible into Bengalee which had then arrived in this Country. I went down to Windsor for the purpose, and immediately wrote to the Equerry in waiting requesting him to inform his Majesty that I wished to present a Book to him, and to let me know where and at what hour he would be pleased to receive it—in about two hours after I received a Letter from Colonel Fitzroy informing me that he had communicated my Letter to His Majesty, and that the King would wish to receive the Book in the Castle on his coming out of the Chapel after Prayers the next Morning. I had been requested by the Rev. Mr. Fuller to make a communication to His Majesty respecting the origin and progress of the Mission. I accordingly sat down in the Evening and wrote a Letter to His Majesty to accompany the Book. I waited on His Majesty in the morning agreeably to his desire, when, he was pleased to read the whole of my Letter with the most minute attention, though it occupied three Pages of Post Paper closely written; he then received the Book apparently with peculiar satisfaction, and said, "You will be good enough to inform the Gentlemen of the Baptist Mission, that I receive the Book with great pleasure, and return them my best thanks, wishing them every possible success."

The Committee for carrying into effect the object of this meeting have printed and circulated the Examination of the Right Honourable Lord Teignmouth, before the House of Commons, March 30, 1813, relative to "the Practicability, Policy, and Obligation, of communicating the Knowledge of Christianity to the Inhabitants of India," and several other interesting documents, bearing upon this Subject. From one of these, which contains the last accounts of the Mission, we extract the following information.

"Ketterihg April 6, 1813.

"At the close of 1808, the Missionaries had baptized about *one hundred and forty*—in 1809, *eighty three*—in 1810, *one hundred and twelve*.—In 1811, *ninety seven*. In 1812, (to July) *fifty*. In all *four hundred and eighty two*. Some few of them have died. Some are Europeans who, being converted from a vicious life, have joined them. There are now upwards of *thirty*, including the Missionaries, who preach the gospel; many of whom are Natives, and some of them had been Brahmins, of the higher casts. Of these Mr. Leonard, Master of the Charity School in Calcutta, is a native of Ireland; Mr. Thompson, a young man country-born; and Mr. Kerr, with some others who were Portuguese Catholics, have during the last year been called to the ministry, and promise to be very useful."

BRISTOL

Church of England Missionary Association.

This Society was formed at a numerous and respectable meeting of the Inhabitants of Bristol, March 25, 1813. We have read their Resolutions and some extracts from their speeches with much gratification. Did our limits permit, our readers should be gratified with the whole of the powerful reasoning of J. S. Harford, Jun. Esq. in a speech replete with manly eloquence and the most liberal sentiments.

One extract we make as worthy of the particular attention of those who argue *in toto* against Missionary labours. "Some," he observed, "will perhaps be ready to ask, what right have we to interfere in the state and circumstances of other nations?—What should we think if the Grand Turk were to send us 10,000 copies of the Koran, accompanied by a set of missionaries to make us Mahometans, or still more, in what way should we receive a mission of Brahmins? To such a question I would simply reply—What right had St. Paul (who I shall take it for granted, according to the learned theory of the present Bishop of St. David's, first preached the gospel in Britain)

—What right had he to visit this country, when the thick film of Papal darkness involved the minds of its inhabitants? What right had he to brave the terrors of our stormy seas, and to encounter the still more savage manners of our ancestors?—What right had he to oppose himself to their horrid customs, to overthrow by his doctrine their altars stained by the blood of human sacrifices, to regenerate the code of their morals, disgraced by every crime which can brutalize human nature? What right had he to substitute for the furious imprecations of their Druids, the still small voice of Him who was meek and lowly in heart? What right had he to exchange their horrid pictures of the invisible world, reeking with blood, and stained with characters of revenge, for the glorious prospects of the heavenly Mount Sion, the innumerable company of angels, and the spirits of just men made perfect? What right had he to plant, by this procedure, the seminal principle of all our subsequent glory as a nation: our boasted liberty, our admirable code of laws, the whole incomparable frame and construction of our government in church and state? This quarrel with the memory of St. Paul, I shall leave to the enemies of missionary establishments to settle, and when they have regulated the degree of infamy which belongs to him for having been, in a remote sense at least, the first conveyancer to us, of the best blessings we now enjoy, I will then consign the missionaries of our own day to their severest reprehension.—Theirs is the same great fault, theirs the same exalted enterprise."

We learn with pleasure that *all* the speeches and sermons, delivered on this occasion, discovered a spirit of liberality and unfeigned regard for other christians engaged in the same labour of love; and most of them mentioned the Baptist Mission in terms of peculiar kindness and respect.

CHRISTIANITY IN INDIA.

We resume this subject for the purpose of recording the Proceedings of some other Meetings.

BRISTOL.

At a very numerous and highly respectable Meeting of the Inhabitants of this City, held at the Guildhall, April 9, 1813, pursuant to a public requisition, M. Castle, Esq. Mayor, in the chair. Resolved—

That this Meeting, sensible of the near tie of affinity as fellow-subjects, which unites them to the 60 millions of people who inhabit British India, regards with particular sympathy the dismal state of moral degradation in which they are involved by the prevalence of a bloody superstition.

That deeply sensible of the inestimable benefits which Christianity imparts to nations in which its mild influence prevails, both as it relates to their political and social condition in this world, and as its object is to train them for immortal happiness in another, this meeting is earnestly desirous that every peaceable and prudent means of conveying its blessing to India should be encouraged.

That this meeting does therefore cordially concur in the Resolution expressed by the Honourable of Commons in the year 1793. [before quoted.]

That this meeting heartily coinciding in these just and humane sentiments, and lamenting that so little has hitherto been done to render them efficient, feel it to be a solemn duty to testify to Parliament their earnest hope, that the present opportunity afforded by the renewal of the Charter of the East India Company will not be allowed to pass by, without the formation of suitable provisions for a purpose so truly great and benevolent.

On the motion for this last Resolution, by Sir Henry Protheroe, Mr. Roberts addressed the meeting at some length; our room admits but of a short extract—

"Christianity, sir, accompanied by the influence of its author, has

lready humanized the savage, mo-alized the vicious, awed the pro-ane, roused the stupid, humbled he proud, calmed the morose, soften-d the obdurate, and expanded the ontracted soul.

And what is our object, sir, in in-roducing this glorious system into he East? Is it to spoil our com-nerce? Is it to share the gains of ur opponents? Is it to destroy Bri-ish power in Asia? No; we wish to each the Hindoo to love the Lord ur God with all his heart. To con-ince him of the folly of bowing own to a graven image, made in he likeness of any thing that is in he heaven above, or in the earth be-eath, or in the water under the arth. We are anxious to lead the nfatuated widow from the funeral ile; to remove the diseased human eal from the banks of the Ganges estined for the rapacious vulture or lligator to devour. We are de-irous to hear of the deserted tem-le of Jaggernaut, and the head of the enseless deity crushed beneath the heel of his ponderous car; to con-ince the tortured Indian of the in-ufficiency of his own contaminated lood to placate the Deity, and offer o him the atonement of the gos-el: to persuade him to spurn with ndignation his lying Shasters, and o receive the truth in the love of it. Ve desire to feed him, but famish is God.—In a word, sir, we wish to each him to fear our God, and ho-our our King."

The *Petition* concludes, "Your 'etitioners therefore being convinc-d of the great importance of the hristian Religion to the well-being f men, both in this life and in that hich is to come, are anxious and ost humbly pray that such mea-ures may be adopted for the purpose f its being peaceably and prudently ropagated amongst their fellow-bjects in Hindostan, as this Ho-ourable House in its wisdom shall eem proper.

PROTESTANT DISSENTING MINISTERS.

At a General Meeting of the Pro-stant Dissenting Ministers, of the three Denominations, residing in and about the cities of London and Westminster, holden at the Library, in Red Cross Street, on Tuesday, April 20, 1813, the *Rev. W. Newman* in the chair; It was unanimously resolved—

"That any public measure connected with the Rights of Conscience, the unrestricted liberty of worship, and the extension of the Christian Religion, is a proper object of attention to this body.

"That the vast extent of territory and power, which the British Nation has acquired in the East Indies, bears an important relation to all those great principles."

[After other resolutions, respecting the want of religious privileges by natives of this country resident in India; the degrading and destructive superstitions of the native population of India; the effectual remedy which the Christian Religion affords for those moral disorders; the duty of all christians to diffuse their religion, disavowing coercion, artifice, and every other mean of persuasion, except fair argument and blameless lives; recognizing as brethren the christian missionaries in India; and asserting for themselves, their brethren, and their children, a natural and unalienable right to preach, teach, and worship in whatever place opportunity may be afforded; and the injustice, on the principles of religious liberty, of the power possessed by the East India Company of prohibiting the residence of christian teachers in India; It was further resolved unanimously;]—

"That as measures for the future government of India are now under the consideration of the Legislature, Petitions be presented from this Body to both Houses of Parliament, praying for the enactment of such laws as shall protect Christian Ministers and Missionaries of all denominations in the exercise of their functions so long as they approve themselves to be loyal Subjects of the British Crown.

BIBLE SOCIETY.

Mr. Roberts's Speech at Bristol.

(concluded from page 173.)

"We are certainly warranted, sir, to expect the everlasting triumph of this Society, when we consider that its efforts are alike adapted to remove those miseries under which Europe at present groans, as to destroy those horrors in which the heathen world is enslaved. The two prominent evils which Europe at this time presents, are Infidelity and War. Upon that continent, sir, hosts are martialled to the fight, the shouts of the victor are encouraged by the groans of the dying, the cannon bellows for blood, Death wrapt in fire and smoke darts his fatal shafts into ten thousand bosoms, blaspheming and bloody impenitents crowd into the presence of a Holy God, a huge mass of human flesh is immolating upon the altar of war; the peaceable villager flees by the light reflected from the conflagration of his own dwelling, or his bones may be traced bleaching upon those fields which his hands once cultivated. But divine Revelation is advancing to a conspicuous eminence, where it shall appear as a Messenger displaying the roll of peace, commanding a cessation of death; hostile armies shall hear the sound and obey the mandate, and breaking their swords into plow-shares shall with united voices exclaim, "How beautiful upon the mountains are the feet of him that publisheth peace."

Upon that continent, sir, there is a temple which false science has erected, a temple whose steps are progressive sin, destruction its gates, delusion its pavements, impiety its walls, sensuality its inscriptions, lies its philosophy, pride its minister, enmity its altar, and the victim the human soul; Unbelief is its name. It shall feel the shock of eternal truth, its foundations shall shake, its walls, so closely bound with literary cement, shall bow, falling into a desolated heap, whilst upon its ruins divine Revelation shall ascend with triumphant step, exhibiting to the whole earth, "how mightily gro the word of God and prevails."

The dark places of the earth a full of the habitations of cruel Surely it is sufficient to animate in our work, when we rememb that our fellow-creatures are cutti their flesh with knives, and scorc ing their limbs with fire, suspendi themselves on high in cages upo trees considered as sacred, refusi all sustenance but such as will kee the pulse of life just beating; han ing aloft upon tenter-hooks volunt tarily bearing inexpressible agonies thrusting themselves by hundred under the wheels of immense ma chines which carry about their u conscious Gods; hurling themselve from precipices of stupendous heigh standing up to their necks in river till rapacious alligators devou them; measuring with their nake bodies, trained over burning sands the ground lying between one pago do and another, distanced, perhaps many miles; others have threads 30 yards long, passed through thei sides, the ends being fastened, whils they run to and fro as in a rope walk Upon these regions, sir, inspired truth shall beam, the standard of sal vation shall be planted upon th high places of idolatry, in these val lies of woe the lamp of life shall b lighted, and the savage press to catch the cheering ray. These barren deserts shall assume the beauties o the spring and the summer, rivers shall be heard murmuring from be neath the hills, cattle grazing upon the plains, corn covering the valleys, and trees crowning the tops of the mountains. This is not fiction, sir, *The mouth of the Lord of Hosts hath spoken it.* We may not live to witness this scene, but it shall certainly be viewed by succeeding generations. I rejoice, sir, in the influence of this Society upon our rising families, we appear examples worthy of their imitation. Hannibal was led to the altar at nine years of age, and there taught to swear fidelity to Carthage, and enmity to Rome. If propriety would have justified he

et, I should have rejoiced to have een our children here to-day, that hat they might see and hear should ontribute towards lighting up a ame in their bosoms, which I pray eaven might only be extinguished n this world with their lives; and if ver after our decease they should o-operate with a Bible Society, the ecollection of this day's transac- ons might cause their fathers, shes to move beneath their feet. I ongratulate you, sir, upon the busi- ess which places you to-day in that hair, you have filled it upon many nportant occasions, on none more o than the present. The honours f magistracy are mean when com- ared with those excellencies which ombine themselves with that sane- on which your present situation nables you to afford to the circula- on of the Word of God. This ty, sir, will transmit your name oon the honourable list of its chief agistrates, whilst this Society will noble the year of your mayoralty recording you as the chairman of eir annual meeting. A circum- ance, which whenever mentioned, ill not fail attaching excellence to ur character, and when your dust is neath the clods of the valley, will balm your memory with honour. I have to apologize, sir, for tres- ssing so long upon that patient tention with which you have con- scended to honour me, the supe- or talent which has preceded, and at which will certainly follow me, addressing this meeting, would ve been sufficient to have prevent- any observation of mine, whilst conding the motion which has t been so respectably made, but nen I saw the satisfaction which parently beams in every counte nce, and thought upon the ardor hich I hope glows in every bosom, on this interesting occasion, I nfess that I felt my hesitations sperse, and have been encouraged cast myself upon the candour of s assembly."

PUBLIC MEETINGS.

NEW MEETINGS OPENED.

On Wednesday, March 17, 1813, a new Meeting-house of the Baptist Denomination was opened at *Somersham*, in Huntingdonshire. In the morning —— Audley, Esq. began with reading and prayer; Mr. Fuller preached from *Zach.* iv. 10; and Mr. Norman, of *Soham*, concluded in prayer. In the afternoon the congregation having retired into an adjoining close, the Meeting-house not being able to contain the immense crowd that assembled, Mr. Harries, of *Cambridge*, began the service by prayer, Mr. Ragsdell, of *Thrapston*, preached from *Matt.* iv. 10; Mr. Hall, assistant to Mr. Fuller, began the evening service with prayer, and Mr. Edmonds, of *Cambridge*, preached from *Psalm* lxxiii. 22, and concluded.

This Interest takes its rise from, and will owe much of its future prosperity, to the Baptist Church at Bluntisham, and especially to the labors of Mr. Coxey Feary, the respectable Pastor of that Church.

On Wednesday March 18, 1813, a new Meeting-house was opened at Kidderminster, in the county of Worcester, belonging to the Calvinistic Baptist Denomination. Mr. Draper, of *Cosely*, preached in the morning from *Ezek.* xxxiv. 26; in the afternoon Mr. Belsher, of *Worcester*, from *Phil.* i. 6. Messrs. Brooks, Griffin, and Helmore were engaged in the devotional services of the day.

HERTS UNION.

April 14, 1813, was held at St. Albans, the *third* Anniversary of the *Herts Union*, for promoting Village Preaching; when two sermons were delivered on the occasion; the first, by the Rev. Rowland Hill, A. M. from 1 *Cor.* ii. 5; the second, by the Rev. James Upton, of *London*, from *Acts* xxi. 20.

PORTRAIT OF THE REV. DR. CAREY,

Professor of Sungskrit, Bengalee, and Mahratta, at the College of F William, Calcutta.

It is presumed that those who are friends to the dissemination of Chris anity, will feel gratified to hear that an engraved Portrait of Professor Car (attended by his Pundit, a learned Brahmin) will ere long make its appe ance, from a very fine picture, painted by Mr. R. Home of Calcutta, compliance with a request from England.

The Character of Dr. Carey stands not in need of encomium upon t present occasion, being so well known by his unexampled labours in t translation of the scriptures into the languages of the East; by which has not only obtained a high degree of reputation among literary men; b endeared himself to the friends of every Country. Let it suffice, therefo to say, that the Picture is in the hands of an eminent Engraver, who w execute it in the *line* manner, and it is expected it will be ready for public tion about the beginning of the month of May.

The Price of the Engraving will be *one Guinea*; proof impressions o *Guinea and a half.* No money to be paid till the print is delivered; but is requested that those who wish to secure early impressions will send the names immediately to Messrs. Button, Gale, Curtis, and Fenner, Pate noster Row; Burls, 56, Lothbury, *London;* Isaac James, *Bristol;* O phant, Waugh, and Innes, *Edinburgh.*

The whole profits attending the publication of this Plate, will be devote to the Baptist Mission in India. Mr. Bowyer late of the Historic Galler Pall-Mall, has kindly undertaken to superintend the execution of th Engraving.

General Assembly of the Particular Baptist Churches.

Agreeably to the Resolutions of last year, the Annual Assembly will b held in London on Wednesday and Thursday the 24th and 25th of Jun next. The Ministers and Messengers are requested to be in London o Tuesday the 22nd of June to meet the Committee at Dr. Rippon's Vestry a 3 o'clock in the afternoon *precisely*, to prepare a *Report* to be made o Thursday to the General Assembly.

It is expected that the Rev. John Sutcliffe of Olney, and the Rev. Robe Hall of Leicester, will preach the Missionary Sermons on Wednesday Mor ing and Evening. *W. Button. J. Ivimey. Secretaries to the Committe for managing the Business of the Union.*

Any Church desirous of joining the Union is requested to apply to th Secretaries, who will lay their application before the Assembly for thei consideration.

BAPTIST ASSOCIATIONS.

Time and Place of their respective Meetings.

Bucks and Herts, at *Chesham*, Thursday May 20.
Kent and Sussex, at *Lingfield* near *Wivelsfield*, Tues. Wed. June 1 & 2.
Midland, at *Worcester*, Tuesday and Wednesday, June 8 & 9.
Northern, at *Romley*, Tuesday and Wednesday, June 8 & 9.
Norfolk & Suffolk, at *Wattisham*, Tuesday & Wednesday, June 1 & 2.
Northampton, at *Kettering*, Tuesday and Wednesday, June 8 & 9.
Oxfordshire, at *Hook-Norton*, Tuesday and Wednesday, June 8 & 9.
Shropshire, at *Wellington*, Tuesday and Wednesday, June 29 & 30.
Western, at *Lyme*, Wednesday and Thursday, June 9 & 10.
York & Lancaster, at *Bacup*, Wednesday and Thursday, June 9 & 10.
First North, *(Welsh)* at *Llangran*, June 22 & 23.
Last North, *(Welsh)* at *Amlwch*, July 7 & 8.

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